

# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

Of the many ways of arresting the progress of Christianity, the most vigorous, and probably the most successful, way is to deny the existence of Jesus. And the easiest way that has yet been found of denying the existence of Jesus is to resolve Him into an astronomical myth.

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The denial of the existence of Jesus is the reverse of that method which a year or two ago reached notoriety in the controversy 'Jesus or Christ?' That controversy accepted Jesus, but denied Christ. Jesus was a Galilean, not less but not more than that which the Galileans took Him to be—simply one of themselves. Christ was a creation of the credulity of His early followers.

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But the more vigorous method denies Jesus and accepts Christ. It has no difficulty with the God; it is the Man it cannot away with. The things which are said in the Gospels about Jesus are incredible of any man: but as soon as Jesus is resolved into a God, such a God as Mithra or Osiris, anything is credible or incredible.

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Accordingly Mr. J. M. ROBERTSON, the most capable of all the mythological band, makes his way through the Gospels, and as he goes he resolves every incident into a reflexion of something which occurs in the heavens of mythology. Jesus as sun-god is born at the winter solstice; as sun-god

He is surrounded by Twelve disciples, the signs of the zodiac; and as sun-god He enters Jerusalem before His death on two asses—the Ass and the Foal of the Greek sign of Cancer, the turning-point in the sun's course in the heavens.

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It is not easy to say how far this method has been successful in persuading men. It is, however, to be observed that a new edition of Mr. ROBERTSON'S *Pagan Christs* has been published this year, that a translation into English has been made of two of Drews' books, and that Mr. W. B. SMITH has found a market in this country not only for his *Pre-Christian Jesus*, which first appeared in German, but also for another large volume which he has published this month, and to which he has given the title of *Ecce Deus*. Amazing as the method is, in its crudity and in its credulity—an example will be found in the review of Drews' new book on another page—we must not treat it with neglect. A reply, particularly to 'The Christ Myth' of Drews, but meeting the whole mythological theory very satisfactorily, has been made by the Rev. T. J. THORBURN, D.D., LL.D. It has been published under the title of *Jesus the Christ* (T. & T. Clark; 6s. net).

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The value of the book is found most of all in its candour. Dr. THORBURN has studied the volumes which have been published for and against the



historicity of Jesus, and in short notes to his bibliography characterizes them individually. But he does more than know them. He treats them respectfully, not allowing impatience with any argument however puerile, or anger at any statement however baseless, to interfere with the coolness of his judgment or spoil the effect of his reply.

And he has the scientific study of Religion with him. When Mr. ROBERTSON wrote his books he made free use of Dr. J. G. FRAZER'S work, and claimed that 'the whole of Dr. FRAZER'S investigation,' led up, though unavowedly, to the recognition of the crucified Jesus as the annual slain vegetation-god on the Sacred Tree. But since then five volumes have been published of the *Encyclopædia of Religion and Ethics*. Not a suggestion has been made that the work in these volumes is done in the interests of Christian Apologetic. But the evidence has gone steadily against the whole mythological theory.

Seven Oxford men, much impressed with the fact that 'the modern world is asking questions'; that the theology we have inherited came down from 'an age when the sun and the moon moved round the earth,' and when the psychology of religion, the historical method, and the critical study of ancient documents were yet unborn; that these things touch the foundations of old beliefs, and that it is about the foundations that the world is asking—seven Oxford men, we say, impressed with these facts have written nine essays and have had them published in a volume with the title of *Foundations* (Macmillan; 10s. 6d. net).

But is the modern world really asking questions about theology? No, not about theology, about religion. And if it were possible to answer the questions of the modern world about religion without touching theology, these seven Oxford men would do so. But it is not possible. The world is calling for religion, but it cannot accept a religion the theology of which is out of harmony with

science, philosophy, and scholarship. Religion, if it is to dominate life, must satisfy both the head and the heart. It is necessary, therefore, that the foundations of our theology should be re-examined, and if need be re-stated, in the light of the knowledge and the thought of our day, in order that we may be in a position to offer the world a religion with a real message for the present and the future.

Thus, in this introduction there are already two things about which we desire information. Who are the 'seven Oxford men,' and what is 'the modern world'? The book answers both questions.

The names of the seven men are these: The Rev. B. H. STREETER, Fellow and Dean of Queen's College, who writes the introduction and the essay on 'The Historic Christ'; the Rev. R. BROOK, Fellow and Tutor of Merton College, who writes the essay on 'The Bible'; Mr. W. H. MOBERLY, Fellow and Lecturer of Lincoln College, the author of the article on 'The Atonement'; the Rev. R. G. PARSONS, Principal of Wells Theological College, who co-operates with Mr. RAWLINSON in writing the essay on 'The Interpretation of the Christ in the New Testament'; the Rev. A. E. J. RAWLINSON, Tutor of Keble College, who contributes also the article on 'The Principle of Authority'; the Rev. N. S. TALBOT, Fellow, Tutor, and Chaplain of Balliol College, who describes 'The Modern Situation'; and the Rev. W. TEMPLE, Headmaster of Repton, who writes both on 'The Divinity of Christ' and on 'The Church.'

These seven men have written their essays independently. And it is a matter of surprise, to themselves and to us, that, writing independently, they proceed on nearly identical lines and reach nearly identical conclusions. It is true that they are close friends, that they often talked together of all these things, and even that four times they met in a retreat which continued three or four days each time. It is true also that the essays were circulated in draft form for mutual criticism. But for all that



it is both a surprise and an encouragement that it is possible for the book to be put forward 'not as a collection of detached studies, but as a single whole, and as, in the main, the expression of a corporate mind.'

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These are the men. What is 'the modern world'? The modern world, or, as it is afterwards called, 'the modern situation,' is the subject of the first essay. Mr. TALBOT, who writes that essay, confines his attention to 'this generation,' which he immediately explains as meaning 'people of about thirty years of age.' In what sense is this generation in Great Britain modern?

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It is modern in the sense that it is not Victorian. Its members were born while Queen Victoria was still alive, but they were not born into that mental atmosphere in which Queen Victoria lived. 'They were not born,' says Mr. TALBOT, 'as their parents were, into the atmosphere of pre-critical and pre-Darwinian religion. Their education did not begin with the statement, "Creation of the world, 4004"; nor are their minds governed by the assumptions which that implies.'

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Now we know that with Darwin and the critic many things came into the world. Mr. TALBOT refers to some of them. He refers especially to the sense of insecurity as to whether God has spoken, and, if so, as to what He has said. He refers also to the feeling for the tragedy that there is in the world, the feeling and the fear that perhaps the world itself is a tragedy. What had the Victorian preacher wherewith to meet these things?

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His answer at once was 'the Cross.' But he had no sooner spoken the word than he saw that the Cross is itself one of the dark facts of the world. He saw that it is the darkest fact of all. No doubt, it is the climax of a life of selflessness and sacrifice. But taken by itself it only blackens the tragic in life, and suggests the question whether, after all, that life of selflessness and sacrifice may not have

been thrown away to the demands of a great mistake.

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But the Victorian preacher could proceed to the Resurrection. It is not possible that Jesus could have died in the interest of a mistake, for He rose again from the dead. In the Resurrection God made it manifest that there was no mistake in the Cross. But then the critic came. If Darwinism suggested that the Cross was simply the darkest act of life's tragedy, Criticism hinted that no relief could come from the Resurrection, for the Resurrection was not sufficiently accredited. To rely upon the Resurrection is to commit oneself to a belief in miracle. And Criticism has shown that the belief in miracles is crammed with difficulty. The preacher upon whom the evil days of Criticism and Darwinism had fallen became nervous about laying much stress on the Resurrection, and doubtful if it were wise even to mention the Cross.

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With the men of the present generation it is otherwise. They were not cast out of a sense of optimism and security into darkness and indecision. They were *born* to the indecision; when they came into the light they *found* it darkness. What then are they to do? They see that it is necessary to go back to the beginning. They take nothing for granted, not even the existence of God. They go back to the beginning. And they find the best beginning in the human life of Jesus.

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They go back to the condition of things when Jesus was born. There they find men who against all likelihood received Jesus, believed on Him, loved Him. They stand beside those men. They see that they are not 'lay figures in the calendar,' but fellow human beings. These men came to confess that He, for all the smallness of the things of His day, was nevertheless the Messiah. The Cross followed with disaster to their expectations. But events followed the Cross. Their faith in God, uprooted by the Cross, was replanted in the revelation of His Resurrection and the coming of



the Spirit. The foundations of trust in God were convulsed only to be relaid in Him who nevertheless was the Christ. We of this generation, says Mr. TALBOT, are sure of this as we read the New Testament.

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So to this generation, as to every generation of men since the beginning, the need of the heart has given Christ His chance with it. It is the want of assurance that brings assurance. Our fathers came into a land of security and the defences of it fell around them. This generation was born into great uncertainty and is on the way to ringing assurance. Have not the times arrived, says Mr. TALBOT, the rumour of whose coming touched the prophetic heart of Robert BROWNING? It is the Pope that speaks in *The Ring and the Book*:

What whispers me of times to come?

What if it be the mission of that age

My death will usher into life, to shake

This torpor of assurance from our creed,

Re-introduce the doubt discarded, bring

That formidable danger back we drove

Long ago to the distance and the dark?

No wild beast now prowls round the infant  
camp:

We have built wall and sleep in city safe:

But if some earthquake try the towers that  
laugh

To think they once saw lions rule outside,

And man stand out again, pale, resolute,

Prepared to die,—which means, alive at last?

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It is frequently said that the great truth which Christ made known to the world was the Fatherhood of God. He did make known the Fatherhood. But not immediately. What He made known immediately was His own Sonship. The Fatherhood was the inevitable next step. If in any intelligible sense Christ is the Son, God is the Father. But if His revelation had been immediately of the Fatherhood of God there would have been nothing distinctive in that; it would not

have been a revelation. Nor could His followers have taken anything out of it beyond that notion of universal Fatherhood and easy forgiveness with which so many modern writers are content. But when He revealed His own Sonship He made it possible for the early Christians to receive and interpret the new doctrine of the Trinity.

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And the doctrine of the Trinity was new. A translation has been made into English of Carl CLEMEN'S *Primitive Christianity and its Non-Jewish Sources* (T. & T. Clark; 9s. net). In that great book, the greatest yet written on its subject, Professor CLEMEN investigates the question of the influence upon Christianity of other religions than that of the Jews. We know that the anti-Christian apologetic of our time almost confines itself to the religious argument. The whole history of Jesus is a clever combination of elements gathered from Buddhism and other religions, with an admixture of Judaism. Ours is not the only Christ. Every incident in the Gospels, and even every doctrine of the Epistles, has its parallel and prototype in some one or other of the religions of Paganism.

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Professor CLEMEN investigates these assertions. To do so means more than industry, it means familiarity with all the religions of the world, a familiarity which no single man possesses. He has accordingly applied to his colleagues in the University of Bonn for their assistance. And the book which he has written may be taken as the authoritative word on the whole vast subject.

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Among the rest he investigates the suggestions which have been made to explain the origin of the Christian doctrine of the Trinity. In the first place he says, and says quite unreservedly, that it is not Jewish. 'There is no evidence of the existence of such a formula as Father, Son, and Spirit in the Jewish thought.'

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Three passages only have been claimed as containing the doctrine. First, Origen says that his Jewish authority explained to him that the two



seraphim of Is 6<sup>2</sup> are the Son of God and the Holy Spirit; but that, says CLEMEN, has nothing to do with it. Next, in the Ascension of Isaiah (9<sup>32-36</sup>), the angel of the Holy Spirit appears beside the Lord of Glory; but the Ascension of Isaiah is a Christian work. Finally, in Enoch 61<sup>10</sup>, on which Gfrörer especially relies for a Jewish origin, there is no mention of anything more definite than 'the other powers on the earth, over the water.'

But surely there are trinities elsewhere. No. There are triads; but that is a different matter. There is the Babylonian triad, Ea, Marduk, and Nebo. That, however, is not Father, Son, and Holy Spirit; and Heyn's attempt to identify Nebo with Spirit, inasmuch as Nabû in Babylonian means 'speaker,' is a failure. Nor has any Indian, Persian, or Egyptian influence been more acceptable to scholars. Last of all, the Buddhist triad of Seydel—Buddha, the Law, and the Assembly of the Clergy—found in an inscription of Asoka, is now explained by Seydel himself as simply due to the sacred character of the number three, a common feature of all religions and languages.

Professor James Hope MOULTON of Manchester has contributed an article to *The Methodist Recorder* of November 28 on 'Divorce.' The article is called forth by the Reports of the Divorce Commission. In view of these Reports it is necessary that those of us who name the name of Christ should understand the Christian attitude on this most urgent question. Professor MOULTON's article deals with the teaching of our Lord.

And the first thing that he insists upon is that, in respect of marriage and divorce, our Lord refuses to allow any distinction between the man and the woman. Professor BURKITT of Cambridge has suggested that the occasion for the teaching on divorce recorded by St. Mark (10<sup>1-12</sup>) was furnished by the Pharisees. The Pharisees were trying to get Him to denounce the unholy marriage of

Herod with Herodias. If they had succeeded, His fate would, they expected, soon be the fate of John the Baptist. They did not succeed. But they opened the way for those words on the matter of divorce which must be the principle that directs every one of His followers.

In St. Mark's account of His words no distinction whatever is made between the man and the woman. But the first evangelist, reproducing St. Mark here, adds a phrase implying a distinction. The *woman* may be divorced for unchastity. The same exception is made by the same evangelist in the other place in which he records Christ's teaching on the subject. This is in Mt 5<sup>32</sup>, a passage which belongs to what is known as the Collection of the Sayings of Jesus, a collection which, says Dr. MOULTON, we have every reason to believe was made at a very early date by the Apostle Matthew himself. St. Luke quotes this saying from the same Collection, but *without the exception*. Accordingly most students of the Gospels believe that this exception—that the woman may be divorced for unchastity—is an explanatory gloss added to the First Gospel, and no part of our Lord's own teaching.

If that is so—and this most capable and conscientious scholar firmly believes that it is so—it follows that our Lord refused to sanction divorce for any cause whatever, whether the divorce of the man or of the woman. He forbade divorce altogether, and declared that marriage can be terminated only by death.

And if there is to be no distinction between man and woman, there is also to be no distinction between rich and poor. If Professor BURKITT is right in suggesting that the occasion of Christ's teaching on divorce was an attempt of the Pharisees to involve Him in the fate of John the Baptist, the distinction between rich and poor could scarcely be absent from His mind. For Herodias had divorced her husband in order to marry Herod, a thing which no woman of lower



rank could do. It was not necessary, however, for Him to mention that. For it is of the very essence of His Gospel that in Christ Jesus there is neither rich nor poor.

But the question must be asked, For whom did Christ legislate? And the answer must be, For His followers. His laws are all for those who own His authority. He Himself tells us that ages after the higher law had been laid down, Moses had to enact a lower law because of the unfitness of the people to bear it. The same principle, says Professor MOULTON, applies here.

'Christian legislators,' he says, 'will always feel that the laws of Christ represent the ideal to which the world ought to be tending. But, while they will keep that law themselves, they may feel bound, "for the hardness of men's hearts," to frame legislation which falls short of the ideal. It is a tremendous responsibility, but they must face it. Wise reformers, however, will recognize that Christ's ideal, here as everywhere, threatens with real and permanent loss all those who refuse to rise to it. The nation's well-being will depend upon the degree of approximation of its laws and practice to Christ's standard.'

## The Unrighteous Steward.

BY FREDERICK BEAMES, B.SC., THE GRAMMAR SCHOOL, BRISTOL.

THIS parable perhaps more than any other has presented difficulties to the commentator. As usually expounded it runs:—There was a steward who was threatened with dismissal by his master for carelessness and inefficiency, if not dishonesty. To save himself from ruin he instigated his master's creditors to evade their debts fraudulently. When his master found him out, he praised him for being so wily. So far the commentators agree. Then follows our Lord's commentary in which occurs the passage, 'And I say unto you, Make friends by means of the mammon of unrighteousness,' which seems to commend the fraud. This is explained away or evaded in a variety of ingenious ways. What I propose to show is that the steward did not cheat his master, nor did he connive at fraud. What he did was legally right, but all the same was unrighteous. He obeyed the letter of the law, but sinned against the spirit of it. The remarks of our Lord, then, require neither to be explained away nor to be evaded.

The first point to be observed is that the word rendered 'rich man' is a technical term. St. Luke, as Sir William Ramsay, in his *St. Paul: The Traveller and the Roman Citizen*, has so ably shown, is a writer who is very careful in his choice of words, being consistent in his usage, and not using terms with different meanings in different contexts. St. Luke was a Greek whose knowledge

of Jews was partly derived from the Diaspora of the Greek cities, and partly from St. Paul. In retelling the parables of our Lord, he had to describe the usages and customs of a people with whom he was unfamiliar, and for whom he had no little contempt. He consequently was all the more careful in his choice of words when describing their habits. The parables were told to the peasants of Galilee, and are remarkable for their homeliness. They are not elegantly composed works of imagination, but descriptions of the everyday life with which our Lord's hearers were familiar. To understand them we must know the people who listened, and try to realize their everyday surroundings. What would the term 'rich man' convey to them? Clearly not the same thing as to a cultivated Greek or Roman, or even as to a poor inhabitant of the half-Greek cities of Asia Minor.

The people of Galilee spoke an Aramaic dialect, a language in which in all probability the earlier versions of the Gospels were written. The few words of our Lord, such as 'talitha cumi,' which have come down to us, show this. We know too from history, that they had been forcibly reduced to the Judaism of Jerusalem by the high-priest-king Aristobulus about the year 100 B.C.,<sup>1</sup> having previously practised that mixture of Judaism and

<sup>1</sup> See E. Bevan.



heathendom which continued to flourish in Samaria. This points to the fact that they were Semitic and not Aryan in origin, being of that curious fusion of Semitic races which was artificially brought about by the transportation policy inaugurated by the Assyrians, and continued in a lesser degree by the Babylonians. Remains have been found of Jewish Diaspora scattered throughout the whole of Mesopotamia, showing that the Israelite, like the Jew, had the rare faculty of retaining his more salient racial peculiarities, while adapting himself to the life of his new surroundings. These Diaspora kept up a close communication with each other, as we know from the way St. Paul was persecuted from city to city in Asia Minor. A similar state of things prevailed in Mesopotamia and Syria, and the general tendency was rather towards strict Jewish orthodoxy than the reverse.<sup>1</sup> Galilee is close to the great trade route from Babylon to Tyre, or Antioch via Damascus, and its people would tend to be visited by merchants travelling along that route. Besides this they were in close religious touch with Jerusalem, going there regularly to pay their tithes to the temple, and would therefore be kept under Semitic influence of the most intimate kind. To understand the parables aright we must remember that they are Semitic tales retold to us in the common language of the Greek empire, the medium through which Christianity came to us. The leading Semitic influence was Babylonian, an influence which had pervaded all lands east of the Mediterranean for many centuries. The parable of the house built on the rock as found in St. Luke is a case in point. If we read the standard inscription of Aššur-našir-pal, where he describes the building of his palace, and the well-known inscription of Nabu-na'id, where he describes his discovery of the foundation-stone of Naram Sin, we realize that this parable refers to common Babylonian usage. Thus while the study of Greek inscriptions and ostraca, as Dr. Deissmann has shown, throws light on the Pauline writings, the parables are also illustrated by the domestic literature of Mesopotamia and Babylon.

The 'rich man' was a well-known figure in Semitic life, the trader-banker. He is contrasted with other familiar personages of Semitic society, the householder or landed proprietor, the merchant

or travelling shopman, the slave, the hired labourer, the nobleman and the king, all of whom are familiar to the student of ancient Babylon.

This person, the trader-banker, did not appear in Palestine before the Captivity. Palestine was a country producing all the necessities of life for an agricultural people, olive oil, corn, wine, cattle, asses, and flowers for scent. Barter between neighbours sufficed for their needs, and the only traders we hear of in the Old Testament were king Solomon, and Jehoshaphat who made an abortive attempt to imitate him. The Jews had no coins, always weighing their gold and silver; or, quite towards the end, using foreign coins from Tyre, as may be seen from their chronicles. Although there is no direct evidence that trade did not exist during the monarchy, there is a possibility that a small amount was carried on.<sup>2</sup> Tyre with its trading population was close at hand, and probably supplied all that was needed in so small a country as Palestine. Even if Jewish traders existed in Jerusalem they must have been a negligible and unimportant minority of the population, seeing that no laws or customs relating to commerce are referred to during the whole of the historical period. We may safely say without much risk of error that the trader's view of life was foreign to the Jews. In consequence they retained their habit of looking on usury as a sin. Usury is not only forbidden by the Mosaic law, but even the taking of pledges is largely restricted. In Mesopotamia and Babylon, however, we find that the trader developed at quite an early period. The broad plain of the Euphrates and the adjoining highlands were much larger than Palestine, and the cultivator of one thing was far from the cultivator of another. Interchange of natural products required men who gave all their time to the task, and we accordingly find that there developed a system of commerce from an early period. With this system the Jews became acquainted during the captivity at Babylon. Among the numerous business documents that have been discovered of the late Babylonian period are several belonging to a family which during the whole of the Captivity consisted of traders. The documents show that they advanced money, lent corn, oil, and other commodities, bought and sold land, houses and slaves, and sent out merchants to other countries. The founder of this trading house bore the name

<sup>1</sup> See article 'Diaspora' in Hastings' *Dictionary of the Bible*, Extra volume.

<sup>2</sup> See article 'Trade' in Hastings' *Dictionary of the Bible*.



of Egibi, which is possibly the Babylonian form of Jacob, while among his sons were Šula and Ibna, both bearing Jewish names. The nature of their dealings can be learnt from the *Guide to the Assyrian and Babylonian Antiquities*, published by the British Museum. Not only does this suggest that the Jewish exiles took to trade in Babylon, but we know that those of the Jews who returned to Jerusalem were materially assisted by those who remained behind. We also know that the Jews were deeply influenced by their Babylonian surroundings in the vital matter of their religion, absorbing from the Persians the doctrines of the resurrection and of angels. When they returned to Jerusalem their business habits came in conflict with the non-trading habits of their compatriots who had remained in Palestine, and so, as we find from the Talmud and later writings, they got over the difficulty about usury by the convenient legal fiction of neighbour. It was ultimately decided that while a Jew might not charge a Jew interest, he might do so to a Gentile, because a Gentile could not be a neighbour, and similarly a Jew might pay interest to a Gentile.<sup>1</sup> The Gentile intermediary was at hand in the slave whom the trader employed as steward. We find the house of Egibi, when Iddina-Marduk was head, employing such a slave and frequently pledging him for a debt.

The rich man, then, was a trader employing a slave as steward. When he found him useless he threatened to get rid of him. As he was a failure in business he could not sell him as a house slave, which was the most desirable position he could occupy. He was obviously useless as a husbandman, nor would he be accepted as a pledge. If then he turned him loose, the slave was in a hopeless position. He was reduced at once to beggary and starvation. His only chance was to show that he was a good hand at business in order that he might be sold or offered as a pledge to another trader; as he says, 'I know what I will do that they may take me into their houses.'

We now come to his two transactions. He goes first to a man who has borrowed 100 measures of corn. There are several documents among those of the house of Egibi showing that householders were often driven by bad harvests to borrowing corn or money. In this connexion it is significant to note that corn was often used instead of money

to pay debts. The dealings in corn are intimately connected with land, and this we must now consider. Land was originally family property held by all the males in common, after the fashion of all early village communities. We are so accustomed to expressing values in terms of gold and silver coins, that we forget, that before the days of coinage when barter was the only form of buying and selling, there was some other standard, and often no standard at all. The value of a thing was its usefulness, and when goods were lent or bartered their usefulness was the only consideration. When a man let his neighbour have a piece of land and took from him a sum of money they merely exchanged their utility. The land could bear crops or a house, and the money could be used to raise interest. In the Babylonian business documents of all ages we constantly find the phrase: 'There is no rent for the land, there is no rent for the money.' Here is an example:—

The house of Nabu-ahe-iddina, the son of Šula, the son of Egibi, adjoining the house of Bel-iddina, son of Rimut, the son of the Diku, is given for three years to Nabu-mukin-ahe, the commissioner of Bel-šar-uḫur, the king's son, for  $1\frac{1}{2}$  silver mana, on condition that there is no rent for the house and that there is no interest on the money. The woodwork shall be renewed, and damage to the house shall be repaired. At the end of three years Nabu-ahe-iddina shall give  $1\frac{1}{2}$  mana in silver to Nabu-mukin-ahe, and Nabu-mukin-ahe shall put the house at the disposal of Nabu-ahe-iddina. Four witnesses. At Babylon the 21st of Nisan, the fifth year of Nabu-na-id, king of Babylon.

The house is let to Belshazzar's commissioner, possibly for the prince's use, and Nabu-ahe-iddina takes the money to speculate with. The use of the house as represented by its rental is balanced by the interest on the money. At the end of three years the house and the money are returned, and both parties are satisfied.

To lend a neighbour anything was to do a friendly act, but to demand a profit on its use was a sin. The only person who could do this was the god, through his representative the priest or king. We find from the earliest times tithes being paid to the temple of the local god, who in times of trouble advanced seed-corn and food to his worshippers, the householders. There are many documents extant of loans made by the god and repaid to his temple, one of which I give later. Thus it

<sup>1</sup> See article 'Usury' in *Jewish Encyclopedia*.



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was that the earlier traders were the kings, as in the case of Solomon. As the towns grew, other men took up the business, and they lent seed-corn to the householders, on condition that they had in return the proportion of the harvest they would have had if they had done the cultivation themselves. The older documents show that this was one harvest in three, or one-third of each harvest. Instead of seed-corn the trader might lend corn as food for the labourers or supply slaves for the work. For this also he got one-third of the harvest. They seem to have divided the harvest into three portions, of which one was for seed, one for feeding the labourers, and one for the householder. There is a document in which occurs the phrase: 'At the time of cultivation he divided the field, he made three parts.' If the householder had borrowed seed-corn, he gave the lender one-third of the harvest, and if he had borrowed enough to feed his labourers as well he gave the lender two-thirds. Apparently the lender came at harvest-time and fetched his share. This process may be seen going on to-day in China, according to Professor Giles.<sup>1</sup> This collecting of the harvest was not always a pleasant process if the country was unsettled. Compare the parable in Lk 20, where the landowner sends three separate times at harvest, and his slaves are beaten and driven away, and finally his son is murdered. The lender not only ran the risk of losing through casualties due to flood and tempest, but also the risk of refusal to pay. We find in consequence that traders began to demand a fixed rate of interest in place of a share of the harvest, and that this became general by the time of the last dynasty of Babylon. Such a proceeding would be in direct violation of the spirit of Deuteronomy, as it is obviously harsh on the cultivator. The rate of interest was commonly 20 per cent., and this we find mentioned also in the Talmud. Now, taking the return of 100 measures of corn as 120, we see that 80 is exactly two-thirds. If this was the case here, the bill written by the debtor would be an acknowledgment that he owed 80 measures, the common return for the 100 he had borrowed. Acknowledgments of debt are frequent among Babylonian documents, and the following will show the form it took:—

Half a mana of silver which Itti-Marduk-balaṭu, son of Nabu-ahe-iddina, the son of Egibi, has

<sup>1</sup> I am informed by a gentleman who has travelled in Georgia that he has seen the process there also.

given to be repaid by Muranu, son of Kabtia, the son of Sahai. Three witnesses. The 26th of Tišrit, the eleventh year of Nabu-na'id, king of Babylon.

Itti-Marduk-balaṭu is the banker-trader, and Muranu the debtor. No reason is given for borrowing the money.

To this explanation it may reasonably be objected, that an uneducated peasantry would not be capable of making the calculation, and in consequence would fail to follow the story. To this it may be replied, that it was a calculation these very peasants were constantly making. Modern experience in the Ganges valley, as blue-books testify, and in China, as Professor Giles tells us, shows that a community of small peasant proprietors lives in a chronic state of indebtedness to the money lender.

Another explanation may, however, be given which applies to both cases and is on strictly parallel lines. There is a large number of Babylonian documents which show that it was a common custom to buy stock of all kinds, including corn, and pay something on account, giving a note of hand or bill for the balance. Apparently the borrower got credit for periods varying from one week to a month, which would enable him to sell some or all of the stock at a profit and so repay the creditor. Sometimes he got credit till harvest-time. We must remember that in those hot climates seed-time and harvest come much closer together than in ours. In a community whose trade was still largely a matter of barter, it would be a convenience to exchange the commodity the cultivator brought into the market for one which was at the time in brisk demand, and then exchange this in the market for goods the cultivator required. This could always be done where there was a trader banker who held stock of all kinds. The process was just like that of a modern shopkeeper who arranges with his banker to overdraw his account at the time when he is buying stock. We find, as we should expect, that in Babylon the stock that was borrowed was most often silver, the usual medium of exchange. The amount paid on account varies from 20 to 50 per cent. of the purchase money. This payment on account was most common in the case of the dowry of a daughter, which was paid to the husband by the bride's father on her marriage. The following are examples:—

Four mana of silver, the balance of the dowry



of Hamma, daughter of Abil-able, the son of Bel-ahe-iddina the potter, wife of Balaṣsu, son of Marduk-zeri-bani, the son of Ea-puttani, to be paid by Abil-able her father, the son of Bel-ahe-iddina the potter. All his property in town and country is pledged to Hamma. No other creditor can claim to be paid until Hamma is satisfied as to the sum of four mana, the balance of her dowry. Eight witnesses. The 17th of Tišrit, the sixth year of Nabu-Kudur-uṣur (Nebuchadrezzar), king of Babylon.<sup>1</sup>

Here we have not only the bill, but a pledge given as well:—

Three gur of dates, the balance of the harvest (or tax) which Nabu-ahe-iddina, the son of Šula, the son of Egibi, will pay through Nur-Šamaš, the son of Itti-Nabu, at the end of the month Šabatu. Marduk-erba, the son of Liširu, the son of Egibi, is responsible for the payment to Nabu-ahe-iddina. Three witnesses. At Kutha, the 20th day of Šabatu, the first year of Nabu-na'id, king of Babylon.

Here Nabu-ahe-iddina has got credit for eight days from the 20th to the 28th of Šabatu, and his kinsman Nur-Šamas stands security. He has borrowed dates, and not money. In both these bills only the balance is mentioned, and not the original debt. In both cases there are witnesses, eight on one bill, and three on the other. In fact, it is quite uncommon to find no witness mentioned. This in itself would make dishonesty difficult if not impossible. Such cases do exist, however. Here is one:—

One mana eight shekels of silver for ninety-one gur of dates of Ballukatum, Ana-amat-Bel-addan will pay to the temple of Ebarra in addition to the one mana of silver of Ballukatum which he has already paid. The 16th of Tebet, the fifteenth year of Nabu-na'id, king of Babylon.

Here Ana-amat-Bel-addan has paid nearly 50 per cent. of the purchase money on account, and gives his note of hand for the balance. He has borrowed from the temple, that is to say, from the God, and piety or superstition, or the strong arm of the law is sufficient security without witnesses.

Bills such as these are very numerous, but I have contented myself with typical examples. Probably many of the bills which merely state the

amount of the debt, like the one I gave earlier, are similar in character though the word 'balance' is not used. In a great trading city like Babylon they are naturally carefully drawn up by professional scribes, and professional witnesses are engaged. They are written on imperishable clay tablets carefully baked, and have defied the ravages of time. It may well be asked what evidence there is that similar documents were used in Palestine where written documents were made of more perishable materials. The answer is to be found in Egypt, another portion of the Greek empire. Here papyrus or potsherds (ostraca) have furnished a more fragile or homely material, but one that has proved equally lasting. Dr. Deissmann has figured a fragment of one from the first century A.D. in his *Light from the Ancient East*. The passage is worth quoting in full:—

'A large number of ancient notes of hand have been published among the Berliner Griechische Urkunden, and probably every other collection of papyri contains some specimens. A stereotyped formula in these documents is the promise to pay back the borrowed money, 'I will repay,' and they are all in the debtor's own hand, or, if he could not write, in the handwriting of another acting for him. Thus, for instance, in a very vulgar note of hand for 100 silver drachmæ, written in the first century A.D. for two people who could not write, by one Papus who was not himself much of a writer, we have '. . . which we will also repay . . . with any other that we may owe . . . I, Papus, wrote for him (*sic*; it should be 'them') who is not able to write.' It is specifically worthy of note that the instance is a very vulgar one and that other debts are also referred to.

Deissmann goes on to show a parallelism in St. Paul's Epistle to Philemon to prove that such bills were well-known things throughout the Greek empire. Other examples of a similar character may be found in the *Proceedings of the Society of Biblical Archaeology*. The phrase 'we will also repay' may refer to former payments as well as to other debts.

We can then explain the two bills exacted by the steward as being the common notes of hand for the balance of the debt, in one case for 100 measures of corn, of which 20 had been paid; and the other for 100 measures of oil, of which 50 had been paid. The steward had apparently lent stock without getting bills for it; possibly he had

<sup>1</sup> This and the other contract tablets quoted are taken from vol. v. of the Semitic Study Series, and belong to the period of the last Babylonian Empire.



handed over the corn or oil to a slave or other accredited messenger of a well-known client, and when he was called on to produce his accounts he hurried up and collected the outstanding documents. His master would find his accounts all right and would therefore commend him for doing business well. The whole story is a very commonplace one, just like the other parables; it is merely the story of a lazy slave who did his work in a slovenly way, but became lively and keen directly he found his master's eye was on him. Human nature then was what it is now. Have we not ourselves the proverb—There is none like the master to do the work? The slave showed his business capacity and proved that he was worth selling or pledging as a house slave, which was all he wanted to do.

What, then, is the point of this parable? It is to be found in the two words 'mammon' and 'unrighteousness.' Mammon is the pursuit of gain either as the profits of trade or as the interest of the usurer, while unrighteousness is evading the spirit of the law by ingenious juggling with the letter. To gain his master's favour and the approbation of other traders the steward showed energy, skill, and keenness. 'And I say unto you: Make to yourselves friends by the methods of the mammon of unrighteousness.' Be as energetic in the pursuit of righteousness, as a trader in pursuit of profit.

The steward was unrighteous not only as a trader, but also as a servant. He only did his duty towards his master when he had something to gain by it. Faithfulness and honesty is the least part of a righteous man's equipment, for if he cannot be faithful in the performance of his duties he cannot even begin to pursue righteousness. The steward's dishonesty to his master was the outcome of the same spirit of profit-seeking which guided

his future conduct; he only studied his master's interests when it paid him to do so. A righteous man would have done his duty without any thought of profit, because 'no servant can serve two masters.' He must either love God and his commandments, or he must love profit. 'Ye cannot serve God and mammon.' This was most unpalatable to the Pharisees, 'who were lovers of money, and they scoffed at him,' whereupon our Lord once more emphasized the difference between the law and their commentaries upon it. Nothing can be clearer than the law on the subject of usury as expressed in Dt 23<sup>19</sup> *et seq.* A spirit of humanity and consideration for others breathes through it, which is totally lacking in the action of the steward. The contrast between the seeker after profit and the seeker after righteousness is made more striking by the Parable of The Trader and the Beggar, which follows immediately. The trader is a successful man of business, and like traders in all ages and lands indulges in fine clothes and banquets, while the beggar has nothing, not even food or health. The trader has pursued gain, while the beggar has not. They pass together into the land of departed spirits, where the beggar is happy, because he has love and comfort, who before had nothing, while the trader is in torment, because he has lost everything he set his heart upon. When he pleads for mercy, he is told, 'Son, remember that thou in thy lifetime receivest thy good things, and Lazarus in like manner evil things; but now here he is comforted, and thou art in anguish.'

In modern language this may be summed up as follows. To do your duty faithfully is the first and least step towards righteousness. Strive after the will of God in all things, instead of gaining wealth. High dividends are not compatible with the kingdom of heaven.

## The Great Text Commentary.

### THE GREAT TEXTS OF CHRONICLES.

2 CHRON. VI. 8.

But the Lord said unto David my father, Whereas it was in thine heart to build an house for my name, thou didst well that it was in thine heart.

i. WITH the assistance of Hiram, king of Tyre, a palace of cedar had been erected for David on

Mount Zion. It was a remarkable contrast to the shelter of Adullam's cave, or even to any house he might have occupied during his stay at Hebron. It was a great contrast also to the temporary structure which served as a house for the Ark. One day the impulse suddenly came to David to



realize a purpose, the germ-thought of which had probably been long in his heart. Calling Nathan the prophet, now mentioned for the first time, he announced to him his intention of building a house for God. For the moment, the prophet cordially assented to the proposal; but in the quiet of the night, when he was more able to ascertain the thought of God, the word of the Lord came to him, and bade him stay the king from taking further steps in that direction.

Shortly before his death the late Earl of Leven and Melville bequeathed a sum of £30,000 to restore the ruined Chapel of Holyrood, and make it a fitting house of worship for the special services of the Ancient Scottish Order of the Thistle. Architectural difficulties, however, prevented the carrying out of the work, and the bequest was therefore adjudged to fall through, and the money to revert to Lord Leven's heir, the present Earl. But so strongly was the latter animated by the desire to carry his father's intentions into effect that he devoted the money to the building of a new chapel on another site. The result was the addition to St. Giles' Cathedral of the beautiful side-chapel known as the 'Chapel of the Thistle.' This little gem of architecture was inaugurated by King George, as head of the Order, on 19th July 1911, and at the impressive dedication service held in the Cathedral immediately preceding the inauguration, every one present must have felt the appropriateness of the Old Testament lesson, read by one of the King's chaplains: 'Now it was in the heart of David my father to build an house for the name of the Lord, the God of Israel. But the Lord said unto David my father, Whereas it was in thine heart to build an house for my name, thou didst well that it was in thine heart: nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house for my name. And the Lord hath performed his word that he spake.'

2. It is a common saying that hell is paved with good intentions. But it is not the last word on the subject. For a good intention may remain unaccomplished through no fault of the person having it. Its fulfilment may be thwarted by circumstances over which he has not complete control, or by the entrance of a nearer duty, or even by the approach of death. In all such cases it is well-pleasing to God that the intention was formed—'Thou didst well that it was in thine heart'; and it may be said with reverence that with such good intentions not hell but heaven is paved.

I stood in Christ Church, Zanzibar, the cathedral erected by native Christian labour on the site of the old slave market, and read the inscriptions on the simple memorials of the heroes of Africa's discovery and redemption. One was erected to the memory of 'David Livingstone and other Explorers'; another to the 'British Sailors who have died at this station in the service of their country, for the cause

of freedom'; others to missionaries and Government officials.

But amongst them there was one which seemed more profoundly suggestive than all the rest. It was a simple brass plate bearing these words: 'To the memory of Charlotte Mary Key, who, having desired to join this Mission, was called to her rest on the day appointed for her farewell to England, 26th October 1881.'

At once there flashed into my mind the words, 'Thou didst well that it was in thine heart,' and then Browning's familiar lines:

'All I could never be,  
All, men ignored in me,  
This, I was worth to God.'<sup>1</sup>

Not on the vulgar mass  
Called 'work,' must sentence pass,  
Things done, that took the eye and had the price;  
O'er which, from level stand,  
The low world laid its hand,  
Found straightway to its mind, could value in a trice:

But all, the world's coarse thumb  
And finger failed to plumb,  
So passed in making up the main account;  
All instincts immature,  
All purposes unsure,  
That weighed not as his work, yet swelled the man's  
amount:

Thoughts hardly to be packed  
Into a narrow act,  
Fancies that broke through language and escaped;  
All I could never be,  
All, men ignored in me,  
This, I was worth to God, whose wheel the pitcher  
shaped.<sup>2</sup>

## I.

### GOOD INTENTIONS MAY BE THWARTED.

1. Good intentions may be interfered with by other and more urgent duties. David was bent upon building a house unto the Lord: he was denied that privilege: but who will say that his life was therefore a failure? David, after all, was permitted to do a nobler work than building a sanctuary for God, great as that privilege would have been. He sang out the hymns which were destined to become the inspired psalter for all ages. David was prevented from doing what he would gladly have done in one direction; but he was permitted to render a service quite as glorious in another. David's life was not a failure. It was limited and finite in its scope, doubtless; and every man's work, even the noblest, on earth

<sup>1</sup> G. W. Thorn.

<sup>2</sup> Browning, 'Rabbi Ben Ezra.'



must partake of the limitations with which God has encompassed his life.

Being again troubled after service by the lurking fear that there must be something materially wrong in my preaching or my state of mind, because I find myself used more in the way of guiding and helping God's people and inquirers, than in awakening the Christless, I went directly in prayer to the Lord about it. Soon after, though I did not notice it at the moment, the text on one of my papers was shaken out of my Bible, and I took it up and read, 2 Ch. vi. 7-9: 'Thou didst well that it was in thine heart,' etc. The Lord has different instruments, and reasons for these too. This has quieted my mind very much. I seek to go on saying, 'Even so as seemeth good in Thy sight.'<sup>1</sup>

3. Good intentions may be thwarted by death. There has been only One in the world's history who accomplished everything He set out to do. Jesus came forth from the Father to redeem the world, and He redeemed it. He offered the one full and perfect oblation and sacrifice, so that in dying He could say, 'It is finished.' But for the rest of us—we never finish. Death always comes to us too soon. We want more time. Our tasks are never done.

A few years ago, in a west of England city, a young man became seriously impressed by the call to give his heart and life to the Lord Jesus Christ. After conversation with two ministers he joined the (Congregational) Church. Though but eighteen years of age, he developed into a most useful and active leader in several branches of work.

Cycling into the country one afternoon about two years later, on a visit to friends, he never arrived! His body was found by the roadside, his bicycle beside. An unsuspected weakness of the heart was the cause. As his mother was turning over a few books and papers in her lad's room, she discovered a slip of note-paper in his handwriting. It read as follows:

'28 March 1910.

'I promise now before God to work hard to train myself for a profession and also to improve my mind. I will try to "follow the Christ the King," to live pure and speak true.

H. LEONARD HORDER.'

He did well that it was in his heart.<sup>2</sup>

One of the noblest of modern Englishmen was the late Sir Wilfrid Lawson. He gave his life to the cause of temperance. A sober England was his dream. And how nobly he toiled for it! In face of ridicule, scorn, opposition of every kind, he fought the good cause of temperance reform. And it looked as if the wilderness years were past for him and the promised land was near. For his last public work was to introduce a deputation of members to the Prime Minister to urge the cause of temperance reform. Never had such a deputation been seen before. Its very size and importance were an augury of success. And that deputation had the

joy of hearing the Prime Minister pledge himself and his colleagues to a wide and drastic measure of temperance legislation. It seemed as if brave old Sir Wilfrid was after all to see the fulfilment of his dreams; that the grand old warrior would in his lifetime be acclaimed as victor. The Promised Land gleamed before his eyes that day, his feet were on the very threshold. And yet he never entered it. He died 'in Moab.' He died without seeing the salvation for which he had fought and laboured.<sup>3</sup>

## II.

### IT IS GOOD TO HAVE GOOD INTENTIONS.

1. It is good for the man himself. Doubtless the whole character of David was raised and ennobled by the ideal he had so long cherished within his heart. The secret conception may have chastened his fierceness through years of battle, and when at last it was revealed that the completion of his noble plan must be delayed, what a spring of prayer, unselfishness, and thanksgiving it opened up within him! How it unlocked the very heavens, and disclosed God's grace and favour descending from the heights of glory and encircling the long line of his family and descendants as with the splendour of the shechinah cloud, till at last the old man's heart could contain itself no longer, and he breaks out, 'Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto? And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come.'

The rejected candidate to the missionary society stands upon a higher moral platform than those who were never touched by the glow of missionary enthusiasm. For a woman to have loved passionately, even though the dark waters may have engulfed her love before it was consummated, leaves her ever after richer, deeper, than if she had never loved, nor been loved in return. That a plant should have dreamt in some dark night of the possibility of flowering into matchless beauty stamps it as belonging to a higher family than the moss that clings around the stump. 'Thou didst well that it was in thine heart.'<sup>4</sup>

One prayed in vain to paint the vision blest  
Which shone upon his heart by night and day;  
But homely duties in his dwelling pressed,  
And hungry hearts that would not turn away,  
And cares that still his eager hands bade stay.  
The canvas never knew the pictured Face;  
But year by year while yet the vision shone  
An angel near him, wondering, bent to trace  
On his own life the Master's image grown  
And unto men made known.<sup>5</sup>

<sup>1</sup> Andrew Bonar's *Diary*, Monday, 12th October 1863.

<sup>2</sup> Gomer Evans.

<sup>3</sup> J. D. Jones, *The Gospel of Grace*, 224.

<sup>4</sup> F. B. Meyer, *David*, 163.

<sup>5</sup> Mabel Earle.



2. It is good for others. It was well that David, when he died, had cherished this purpose. It lived after him. It was well, too, that, in his later days, he cherished such a purpose. Great purposes, as a rule, are originated in youthful days, and whenever an aged man purposes a great thing he shows the youthfulness of his spirit. It was well that Moses, as the deliverer of the Lord's people, guided them through the wilderness, though he himself was not permitted to enter Canaan, or even to see them enter it. It was well that some of our fathers fought for liberties which they themselves never enjoyed. It was well that they laid down their life, and therefore were never permitted to see the results of their self-sacrifice, in vindication of principles which now we have inherited as our birthright. It was well that we have had fathers ready to do and to suffer not for their own sakes, but for the sake of God, and their children after them. Do not think that an unfinished work is a work to be despised or underestimated. It may be the beginning of greater things, a prediction of a happy consummation.

They hanged John Brown at Charlestown because he dreamed of a free America and dared to labour to translate dream into fact. Would it have been better that John Brown had never dreamed such a dream? Would it have been better that he should have been content to see the negro enslaved? Was it all in vain that he and his sons perished in the cause of freedom? No, it was not in vain. John Brown dreamed, and others caught the vision from him. In a few years thousands of young men from every town and village in the North were marching out to battle for the slave, and as they marched they sang, 'John Brown's body lies mouldering in the grave, but his soul goes marching on.' He did well that it was in his heart, for out of that noble dream there has sprung the emancipated Republic of to-day.<sup>1</sup>

A beautiful story is told of the way in which Dürer's 'The Folded Hands' came to be made. Two companions Franz Knigstein and Albrecht Dürer began artistic studies about the same time. Albrecht had genius, but Franz had only love for art without real artistic skill. After some years they planned to make, each of them, an etching of our Lord's Passion. When their works were finished and compared, Franz suddenly realized that he could never be an artist. Only for one passionate moment he buried his face in his hands, and then said to his friend, 'The good Lord has given me no such gift as this of yours. But something He yet has for me to do. Some homely duty is somewhere waiting for me, but now, be you artist of Nuremberg, and I . . .'

'Still! Franz, be quiet one minute,' cried Albrecht, and seizing paper and pencil, in a few moments he sketched his friend's hands still held together.

'Why did you draw them?'

<sup>1</sup> J. D. Jones, *The Gospel of Grace*, 229.

'I sketched them,' said Albrecht, 'as you stood there making that surrender of your life. I said to myself, "Those hands which will never paint a picture can now most certainly make one." I have faith in those folded hands, my brother friend. They will go to men's hearts in the days to come.'

3. It secures God's approval. 'Whereas it was in thine heart to build an house for my name, thou didst well that it was in thine heart.' Many a man would have said, 'Ah, poor David, all the inspiration of a great purpose, all the patient planning, and all the earnest endeavour to accomplish the task on his part, have been useless. The Divine veto has put an end to all.' Nay, not so. David does not occupy the same position Godward or manward that he would have occupied if he had never designed so devout and exalted a scheme. There was, in the first place, the divine approval of the motive, which itself exalted his life and filled it with light.

Of all the myriad moods of mind  
That through the soul come thronging,  
Which one was e'er so dear, so kind,  
So beautiful as Longing?  
The thing we long for, that we are  
For one transcendent moment,  
Before the Present poor and bare  
Can make its sneering comment.

Still, through our paltry stir and strife,  
Glows down the wished Ideal,  
And Longing moulds in clay what Life  
Carves in the marble Real;  
To let the new life in, we know,  
Desire must ope the portal;  
Perhaps the longing to be so  
Helps make the soul immortal.

Longing is God's fresh heavenward will  
With our poor earthward striving;  
We quench it that we may be still  
Content with merely living;  
But, would we learn the heart's full scope  
Which we are hourly wronging,  
Our lives must climb from hope to hope  
And realize our longing.

Ah! let us hope that to our praise  
Good God not only reckons  
The moments when we tread His ways,  
But when the spirit beckons,—  
That some slight good is also wrought  
Beyond self-satisfaction,  
When we are simply good in thought,  
Howe'er we fail in action.<sup>1</sup>

4. And by a law of God's universe every unfulfilled godly desire shall yet find its fulfilment.

<sup>1</sup> James Russell Lowell.

The man who sets Christ before him and presses towards the mark of his high calling—even though in this life he never reaches the mark—that man does not fail. What is heaven? It is the place where our noblest hopes are fulfilled and our noblest purposes realized. Do you remember those great lines of Browning's:

All we have willed or hoped or dreamed of good shall exist;  
Not its semblance, but itself; no beauty, nor good, nor power  
Whose voice has gone forth, but each survives for the melodist  
When eternity affirms the conception of an hour.  
The high that proved too high, the heroic for earth too hard,  
The passion that left the ground to lose itself in the sky,  
Are music sent up to God by the lover and the bard;  
Enough that he heard it once: we shall hear it by-and-by.

And Browning is quite right. Heaven is the place where all high failures are seen to be true successes. And above everything else it is the place in which men who have aimed to be like Christ shall find their ambition fulfilled, and shall be clean every whit.

We need not weep over the sad memorials of disappointed zeal and arrested service in our missionary graveyards, and of which, indeed, the broken shaft in every graveyard reminds us. That force has all gone up into God's keeping.

Every tear is treasured above. We can track the spiritual force no longer, but do you fear that it is quenched? Has it rushed into perpetual oblivion? Has it reached a stage of absolute and everlasting quiescence? No; it must live as long as there is a God in heaven to hear prayer, record consecration, and knit up all pleading sympathies into that last grand throb of force which shall make all things new, and bind heaven and earth into one by Christ Jesus. The value of your ideal can only be measured against the high spiritual values of the golden future that is coming to the universe. 'Thou didst well that it was in thine heart.'<sup>1</sup>

About fifteen years ago, a young Scots minister, named James Slater, a man of more than ordinary ability, resolved to devote himself to the work of the Church of Scotland Mission at Blantyre in British Central Africa. In the course of the service [in Holborn Parish Church, Aberdeen], at which he was ordained on the eve of his departure for Africa, he himself read the Old Testament chapter; and it happened to be that passage in Isaiah, in which the prophet tells that he heard the voice of the Lord, saying, 'Whom shall I send, and who will go for us?' and that he had answered, 'Here am I: send me.' With these words, and followed by the prayers and hopes of his friends, Slater set out for the mission-field; but before he reached the end of the long sea-voyage, he was stricken with fever, and had to be put ashore at the port of Beira, in Portuguese East Africa, and there he died. His missionary purpose was unfulfilled, he was not spared even to begin his chosen work; and yet may we not believe that his life was fruitful and of the highest worth in God's sight, because of his self-surrender, and the earnest purpose he had longed and striven to fulfil.<sup>2</sup>

<sup>1</sup> T. G. Selby, *The Imperfect Angel*, 299.

<sup>2</sup> H. S. Mackenzie.

## Recent Foreign Theology.

### Modern Christological Discussion.<sup>1</sup>

CHRISTOLOGY is as much the subject of modern as it was of ancient controversy. All discussion respecting Christianity finally turns upon it. 'Who do ye say that I am?' is the test of all confessions. Dr. Faut's account of the course of recent discussion on the subject is admirable for its fullness, fairness, clearness, and strong argumentative style. The object, indeed, is to show that Ritschlianism is the logical issue of modern development. But the reasons on which this issue is advocated are so fully stated that every theological reader is able to form his own judgment. The advocacy, too, is

conducted in a reasonable, non-aggressive spirit. After a brief summary of modern Rationalism, to which Christ is only a teacher and Christianity is independent of its Founder's personality, the author first describes and estimates the attempts to rehabilitate the old forms of Christological dogma with the Kenotic modification, the philosophical treatment of Christology in the hands of Hegel and Biedermann, and the Mediation Christology of Dörner. All this exposition and criticism will be found fresh and suggestive. Then the new departure of Schleiermacher is admirably sketched. Despite the author's just criticism, that even Schleiermacher tried in vain to combine the religious and the philosophical standpoint, no one doubts that the outcome of Schleiermacher's work was as beneficial for religion in Germany as was

<sup>1</sup> *Die Christologie seit Schleiermacher, ihre Geschichte und ihre Begründung.* Von Dr. S. T. Faut. Tübingen: Mohr. M. 3.



Wesley's and Chalmers' work in this country on other lines. Certainly the person of Christ is kept in the centre of Christian thought, whatever the deductions in other respects. Ritschl, it is argued, still further developed Schleiermacher's teaching, while avoiding his inconsistencies. After this historical exposition, the author sums up his own conclusions on the whole subject. He sets aside the old Nicene definitions on the usual grounds as unilluminating and unsatisfying. Some of his positions are, of course, open to criticism; e.g. our idea of the nature of the Christian religion is said to have changed, and therefore a corresponding change is necessary in our view of the Founder of that religion. Formerly redemption was conceived as meaning the 'deifying of humanity,' and therefore the Redeemer must be regarded as the deified Man. Now, the work of redemption is conceived as the revelation of God's love, and the Redeemer is thought of as the Revealer of that love. The present writer altogether doubts whether the 'deifying' of man was the general view of redemption in early days. Athanasius often used the phrase, but there is no evidence that it was used generally; and even in the case of Athanasius it must have been, in Dorner's words, a 'rhetorical' turn. No one can really believe that so sane a thinker as Athanasius understood it literally. A strong point in the author's teaching is the definite, central position assigned to Jesus. Faith in him follows from the nature of his religion. 'The gospel which he preaches is himself.' Paul was no 'falsifier' of the gospel in this respect. In Harnack's words, 'It was in reality Paul who understood the Master and continued His work.' Still, it is strange that, while the old Christological definitions are disclaimed because of their grave defects, no substitute can be found for them. The Scylla and Charybdis of all attempts at definition are the endangering of the humanity of Jesus on the one side, and the sacrifice of scriptural monotheism on the other. 'Logical thought seems to leave us nothing but the choice: Either Jesus is God, and then monotheism, nay the gospel of Jesus Himself is imperilled, or monotheism must be held fast, and then Jesus can be only a mere man.' The solution given is: 'Not technical logic, but the logic of religious facts, must decide. It declares this dilemma wrong, and asserts that our faith in the Father-God rests on faith in Jesus as God's perfect revelation.' We thus see that the

new line of thought is beset by as many and great difficulties as the old one. The author rightly maintains the necessity of a Christology. One chapter is headed 'The Dogmatic Importance of the Person of Jesus,' and another 'The Position of Christology in Dogmatics.' 'The whole Christian religion and all particular religious questions are determined by faith in Jesus as the Revealer of God.'

J. S. BANKS.

Leeds.

## The Reformation and Protestantism in Austria.<sup>1</sup>

PROFESSOR LOESCHE of Vienna, in his works on the history of Protestantism in Austria, has done the Church a service for which those who are interested in Church History should be grateful. No part of the history of Protestantism is so little known. In his brochure, *Monumenta Austriae Evangelica*, he complains of the stepmotherly treatment the history of Austrian Protestantism has received, what is known of it not getting an adequate place even in the best modern handbooks to church history. He sees the cause of this partly in the long oppression of the Protestants in Austria, and partly in the destruction of many documents and books as well as in the inadequateness of those that still exist. Perhaps the neglect is to some extent due also to the fact that many of the documents and authorities are buried in numerous languages of the polyglot Dual Empire, few of which are mastered by ordinary scholars. This neglect is a loss to the student of Church History, as few branches of that department of theological study are so full of interest and importance. The great diversity of race and language, of natural scenery and political relationship, amid which the church has played its part in Austria, invests its career with an interest

<sup>1</sup> Professor Dr. Georg Loesche: *Monumenta Austriae Evangelica: Ein Programm*. Dritte, umgearbeitete, Auflage, 33 pages (Tübingen: J. C. B. Mohr, 1909). *Luther, Melancthon und Calvin in Österreich-Ungarn*. Zu Calvins vierter Jahrhundertfeier. Mit archivalischen Beilagen, xvi and 371 pages (same publisher and date). *Von der Duldung zur Gleichberechtigung*. Archivalische Beiträge zur Geschichte des Protestantismus in Österreich, 1781-1861, lii and 812 pages (Leipzig: Julius Klinkhardt). *Von der Toleranz zur Parität in Österreich, 1781-1861*, 96 pages (Leipzig: Hinrichs).

possessed by few other districts. The region in which the Roman Catholic, the Greek, and the Protestant churches, and Mohammedanism come into contact with one another cannot be neglected without serious loss. Whatever affects the vitality and influence of Christianity in that part of Europe must have an incalculable influence on the future of the world.

Dr. Loesche in his *Luther, Melancthon und Calvin in Österreich-Ungarn* traces minutely the influence of these great reformers in Austria-Hungary, as well as of Zwingli, whose name is not on the title of the volume. As we read how each of these leaders left his mark on one and another of those who were breaking away from Rome in the Austrian provinces, we are tempted to ask whether the failure of Austrian Protestantism was not due to the fact that it did not come mainly under the influence of one only of these leaders, but of all four, and consequently the unity which would have given tenacity and enthusiasm to the Protestants in their life and death struggle with Rome was destroyed, and internal discord made them a comparatively easy prey to the Counter-Reformation and its ruthless methods. No brief review can give any adequate idea of the fulness of information concerning the relations of the different reformers to the various provinces of Austria-Hungary. It is only by studying carefully a volume like this that we come to see how the influence of the reformers reached places with which we should not expect them to have any connexion. Specially interesting is the account in pages 231-306 of the influence of Calvin in Poland, then a great kingdom stretching from the Baltic to the Black Sea.

*Von der Duldung zur Gleichberechtigung* contains a great fund of information on a period of Austrian Church History with which few students have even a meagre acquaintance, namely, from the granting of toleration by Joseph II. in 1781 till the proclamation of religious equality by Francis Joseph in 1861. For a long time to come students of Church History will be dependent on this important volume for the most authoritative information on this period. After an interesting sketch of the background of Austrian Protestant history, in which he gives pen portraits of the Emperors and Popes since the Reformation, Dr. Loesche proceeds to show the struggle of the Toleranz-patent to maintain itself against those who strove to render it of no effect. As he does so we get interesting

pictures of the various sects and religious movements of the period, and he lingers with special affection on the character and career of Martin Boos, who came so near being the reformer of Austria. A study of this period is required for a thorough understanding of the present position of Protestantism in Austria-Hungary. The revival of Protestantism which is going on in the Dual Empire will before long direct fuller attention to the subject-matter of these volumes.

It may be mentioned that Dr. Loesche has also written a very readable *Geschichte des Protestantismus in Oesterreich in Umrissen*, which would serve as an introduction to the two large volumes mentioned above.

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### The Synoptic Problem.

For many years, Professor Spitta has been a diligent worker at the problems of the N.T., its origin, character, and history. At least from 1885 when he published his *Der Zweite Brief des Petrus und der Brief des Judas*, on to 1893 when he published the *Zur Geschichte und Literatur des Urchristentums*, he has been diligently engaged in this study. A second volume of the *Zur Geschichte* appeared in 1896, and a third in 1901. We go so far back because in these volumes we find illustrations of the method and the outcome of the method of Professor Spitta, which find abundant illustration in the volume *Das Johannes-Evangelium*, also *Quelle der Geschichte Jesu* (1910), and in the volume now before us. In all his works Professor Spitta shows himself to be a singularly independent thinker and investigator. He takes his own way. He is not impressed by the names and authority of those whose views he combats. He is also in close contact with the sources, and, whether we agree with him or disagree, we always are constrained to acknowledge that his results are based on close investigation, and keen scrutiny of the sources.

We mentioned his *Zur Geschichte*, etc., because in the *Untersuchung über den Brief des Paulus an die Römer* he arrives at similar results to those which he has reached in relation to the Fourth Gospel and the Gospel according to Luke. In all

<sup>1</sup> *Die Synoptische Grundschrift in ihrer Überlieferung durch das Lukasevangelium.* Von Friedrich Spitta. Leipzig: J. C. Hinrichs'sche Buchhandlung.



of these he reaches a *Grundschrift*, with additions of which he strives to give a reasonable account. What the *Grundschrift*, and what the additions in each case are, we do not stay to describe. In all these cases we have found the work of Professor Spitta to be suggestive and stimulative, if also at some points we have found them provocative. He is worth deep study, for what you find in his writings you find nowhere else, and what you find is always worthy of attention.

With regard to the work before us we find that the Professor is at work on his own lines. Here also he finds a *Grundschrift*, and additions, and he with elaborate care tells how Luke deals with both. In the forefront of his preface he states his utter dissent from what has been regarded as the one sure result of modern criticism of the Synoptic Gospels. That is the belief that Mark is the oldest of the Gospels, and that it is a source of the other two. He takes his statement from Wendling, and he might have taken it from many of our own writers. The two-source theory is the one most in vogue among our own critics. Mark and a collection of the sayings of Jesus are the two sources of the Synoptic Gospels. This we meet almost everywhere in the discussion of Synoptic problems. This view is rapidly, Spitta thinks, becoming a dogma of critical judgment, and he writes a book of more than 500 pages to confute it, and to put into its place what he regards as a more probable view and one better supported by evidence. He is good enough to begin with the *Grundschrift*. He gives chapter and verse, and a new translation of it. Its extent and limits are rigidly determined, and it is interesting work to follow him with the canonical Luke in our hands and to note where the *Grundschrift* begins and ends.

There are lines of cleavage, but whether it justifies his procedure is another question. Perhaps the most novel and startling of his innovations is the view that there was a ministry of our Lord in the synagogues of Judea. There is no doubt that the text, which has overwhelming evidence in its favour, says, 'And he preached in the synagogues of Judea' (Lk 4<sup>44</sup>). Westcott and Hort have this reading, and the textual evidence is in its favour.

Spitta's contention is that the *Grundschrift* of Luke is independent of the canonical Mark. In a diagrammatic table he sums up his conclusions. There was a period during which the gospel was preached in Aramaic, and this was the source from which was derived the *Grundschrift* underlying the Gospel according to Luke. It also was a source of a *Grundschrift* underlying the Gospel according to Mark. From the Markan *Grundschrift* came the first form of the canonical Mark, and afterwards this edition of Mark became the source of the canonical Matthew and Mark. But the *Grundschrift* of Luke is altogether independent of the Markan one. The diagram allows some influence on Luke of the first edition of Mark, but not of the canonical Mark.

At present we simply chronicle the appearance of this elaborate work. It is rich in interest because it is out of the general run of critical work as it goes on at present. It is well that the complacency of the advocates of the two-source theory should be disturbed, as it was getting to be somewhat oppressive. But after reading Spitta's work, we have just to say that in our view he has not solved the problem, but has simply added another complexity to this the most complex problem set to the N.T. critic at the present time.

JAMES IVERACH.

Aberdeen.

## In the Study.

### *Virginibus Puerisque.*

January.

BY THE REV. ROBERT HARVIE, M.A., EARLSTON.

'I am the door.'—Jn 10<sup>9</sup>.

IN olden times there used to be men who thought the world a very bad place to live in. They were good men, though they often had strange ideas—

and some of them left their homes and their friends and either went into woods and forests, and lived in huts, or else they went about the world as pilgrims and wanderers—living often just on what people gave them out of charity.

There is a story told of one of these men that, in his travels, he came to a city which had walls all round it. He wanted to go inside, so he ap-

proached the gateway, but he was terrified to see that over the gate were the words 'The Gate of Death.' He was afraid to go in, but he was hungry and far from any one who could help him, so he ventured inside. Great was his surprise to find that it was a gorgeous city within, with splendid buildings and beautiful streets. He stood looking at all the wonderful sights; then he happened to look back at the gate he had passed through, and, to his surprise, he saw above it, on the inside, the words 'The Gate of Life.'

I think, boys and girls, that at some time or other most of us have feelings just like that man as he passed through the gate. We are afraid for what is coming, and then we find that we need not have been afraid at all, for everything turns out far better than we expected.

This is the first Sabbath of January. I wonder if you know why the month is called by that name. The Romans called it that. They didn't believe just in one God as we do. They had a great many. One of them was called Janus, and his name means the 'god of the door.' So they called this month January because it is just at the door of the year. [The door is what you must go through before you get inside any place, and January, coming first among the months, is the door of the year.] Janus the Roman god had two faces and he could look both ways. He looked back into the old dead year, and he looked forward into the new year—that which is only opening out into life.

Now we have spoken about the door of a city, and the door of the year. But I wonder what Christ means by saying in the text, '*I am the door*'? How can *Christ* be a door?

Well, let us put it this way. You live in happy homes where you are loved and cared for. You are provided with food and clothing and with a great many comforts. Now all boys and girls are not looked after in that way. In the streets of our great cities there are hundreds and thousands of boys and girls who have no bright homes, and no kind parents to look after them. They have just to live the best way they can, and do whatever they can manage for themselves. You are not like that. Compared with these boys and girls, you live in a world of endless happiness. It is not you who make the most of it, but the parents who love you, and they do it from the very day you are born, before you ever know the want of a single thing.

Now your parents might very well say 'We are the door' into the happy world in which you live, because it is through them that you get into it.

After a year has begun; when we see our friends for the first time, we shake hands with them and say 'A happy New Year.' That means that we hope that the coming into a new year will be for them just like coming into a beautiful city, where it will be a constant delight to live.

Jesus wants us all to have the happiest of times in the New Year. You remember that Christmas was the time when He came to earth and gave Himself as the most wonderful gift. Now if we begin this year by giving Christ our heart and our love, because He is so good and has done so much for us, He will make this year full of bright hopes and happy memories. We shall live, as it were, in a world of beauty and sunshine; and if we want to live in a place like that, Jesus says we can get it if we first love Him, accepting His love. That is what He means when He says 'I am the door.'

#### The Invisible Shield.

*The Invisible Shield and Other Parables* (Allen-son; 2s. 6d. net). This is the title of a volume of children's sermons by the Rev. Samuel Horton. We shall give 'The Invisible Shield' itself as example.

On earth a poor, lone woman prays,  
In Heaven the harps are stilled that God may listen.

Lo! I beheld a youth of ingenious mind and open countenance going forth into a crowded city. And as I admired his fine manly bearing and pleasant smile, I saw a number of dark spectral forms stealing after him. Some were armed with a bow and poison-tipped arrows; some with ugly jagged spears, and some with knives. And one who directed them wore a fillet of iron round her brow, on which I read in letters of fire her name, and it was 'Temptation.'

I became greatly concerned, for I saw that they meant to slay the youth, and I cried out for alarm and grief as I saw one of the fiends take out his bow, fit an arrow to the string, and fire it straight for the youth's shoulders. It seemed to me that it must pierce him to death, when lo! just when it should have hit him it glanced upwards and flew harmlessly over his head. And I observed



that on the brow of the archer there was the name 'Flattery.' Then all the fiends laughed when they saw that he had missed the mark, except the Leader who frowned darkly and bit her finger. She ordered another archer to try, and as he fitted an arrow to the string I saw that he was called 'Ambition.' With long, steady aim he fired at the youth's head, but again the arrow glanced upwards and harmlessly sped on its way. Then 'Temptation' stamped her foot in rage and commanded still another archer to shoot, and this time to aim low.

And he, whose name was 'Pride,' took sure aim, but when his arrow seemed about to strike, it suddenly turned point downwards and struck the ground. Then 'Temptation' smote the archer, and bade him begone for a clumsy lout. Just then a very ugly fiend plucked at the dress of the Leader, and she smiled on him and nodded assent.

And he crept close to his victim, holding a spear with jagged edges and sharp as a needle at the point, and I feared greatly he would be slain. But as the assailant struck, his spear turned in his hand, and shouting and gesticulating like one mad, he flew, and as he fled I discovered that his name was 'Lust.' Still another tried, but ere he could couch his spear he fell like one dead.

Then, as I wondered how it was that neither spear nor arrow could touch the youth, 'Temptation' lifted a horn that she carried at her girdle, and having blown thereon suddenly there appeared a beautiful maiden carrying in her hand a lovely moss rose, and the light of her eyes was as the flash of diamonds when the sun shines upon them, and the colour on her cheek was as the painting of an apple blossom.

And 'Temptation' pointed out the youth to her, and she smiled and nodded, and I heard her say, 'If he will but smell the perfume of this my rose, then he is mine, body and soul.' If I had feared before I feared more for him now, as this beautiful creature, whose name was 'Pleasure,' went after him with a smile upon her countenance and laughter on her lips. She took him by the arm and looked into his eyes and held the rose for him to smell.

And for a moment I saw him hesitate. Then, behold, she too fell from him, her body writhing as in pain and a ghastly look in her face.

Then as I rejoiced at the youth passing unscathed, the vision of another woman rose before me. She was kneeling with hands uplifted, pray-

ing, 'O God, protect my boy.' And my eyes were opened, and I saw that a strange shield, flashing as with hidden fire, was held before and behind the youth. This invisible shield it was had turned the spear and arrows aside and smitten those who sought to harm the youth. And across it I read, in letters of fire, the words:

'His Mother's Prayers.'

### For the Sunday School.

From the reports of Sunday School conventions and other assemblies of teachers it is evident that throughout the country the study of psychology is advancing with extraordinary rapidity. There is much encouragement in the discovery, however surprising. But psychology must be studied thoroughly. Here, if anywhere, a little knowledge is a dangerous thing. The chief risk is that the teacher may read books, of a kind too common now, in which only the abnormalities of our minds are described. Let a scientific book be mastered like that which has been issued by the University Tutorial Press and all will be well. It is truly scientific. It is healthy and authoritative. And it is well written. The author is Mr. Benjamin Dumville, M.A., F.C.P., and the title *The Fundamentals of Psychology* (Clive; 4s. 6d.).

Under the title of *Men and Religion* (Marshall Brothers; 1s. net), Mr. David Williamson has published a short account of certain present-day 'movements'—the Adult Schools, the P.S.A., and the like—and has given his opinion of their use and their future.

The same publishers have issued *Everybody's Life of General Booth*, by Charles T. Bateman (1s.), with that portrait of the General in very old age as frontispiece which should be suppressed now. The other portraits are all right.

The work of the Sunday School is so great in America that it is no wonder if it calls forth much literature. Not only does it call forth much literature, but that literature is of a higher order than anything we can sell in this country. Where is our Sunday School teacher who will buy a book like *Secrets of Sunday School Teaching*? It is practical enough, and it is the evident fruit of long and anxious experience; but it is not of immediate use. You cannot 'get up' to-morrow's lesson from it; nor

can you take it into the class to read a story out of it. Its object is to train the teacher, and where is the teacher among us that needs training? Mr. Edward Leigh Pell can write plainly enough, but what can be the use of a chapter entitled 'Know Thyself'? If there is any desire to see this curious book, it is published by Messrs. Revell at 100 Princes Street, Edinburgh (3s. 6d. net).

*Arnold's Practical Sabbath School Commentary on the International Lessons for 1913* is ready (Revell; 2s. 6d. net). It covers the whole ground and meets the needs of every teacher, whatever his class, whatever his equipment.

*The Making of a Teacher*, by Martin G. Brumbaugh, Ph.D., LL.D., Professor of Pedagogy in the University of Pennsylvania, has reached its seventh edition (Sunday School Union; 3s. 6d. net). And this in just as many years. Originally its chapters appeared in the *Sunday School Times*, and secured all the attention there that things personal have the power to secure if they are true. Dr. Brumbaugh does not confound the making of a teacher with the making of a man. He takes it that the man is ready. He teaches him how to teach, and especially in the Sunday School.

The young man has much consideration from the preacher. It would probably pay to transfer some of it to the young woman. That there are openings for advice, and that the advice will sometimes be taken, is believed and shown by Mrs. Margaret Slattery, who writes a book of practical good sense and sympathy under the title of *The Girl in her Teens* (Sunday School Union; 2s. net).

A more ambitious but less successful book (as it seems to us) is *Nearer the Ideal* (Pilgrim Press; 3s. 6d. net). It is the translation, and a good translation, of a French book by Madame Adolphe Hoffmann. And perhaps it is the difference in nationality that makes the difference in acceptance; for the book, we are told, has had much success in France, Germany, and Switzerland. It does not seem to get so near the everyday life as does Mrs. Slattery's book. It has more sentiment, however, and for that reason some girls may love it more.

The principles of the Graded School system are set forth better than elsewhere by Miss Ethel J. Archibald in her book entitled *The Decentralised Sunday School: Primary Department* (Pilgrim Press; 2s. net), a book which has been rewritten for the new edition. After the principles comes the practice—and most of the problems. The problems have been attacked by Miss Emily Huntley in *Graded School Problems* (Sunday School Union; 2s. net).

Some 'Homely Talks' on *Lesson Preparation*, by E. A. and E. M. Annett, have been published by the Sunday School Union (1s. net).

The same publishers issue *Practical Blackboard Work in the Sunday School*, by Mr. Thomas F. Delf (1s. 6d. net). Easy and yet effective illustrations for the blackboard are given throughout, together with advice as to the use of that instrument in education.

Mr. George Hamilton Archibald, a highly successful Sunday School teacher, has discovered *The Danger of Pointing the Moral*. The average Sunday School scholar discovered the folly of it long ago. As a matter of philosophy it is the old problem, Can morality be taught? in its most elementary and most urgent form. Mr. Archibald's answer is that only by suggestion, never by instruction can morality be taught—or anything else. His little book is issued at the Pilgrim Press (1s. 6d. net).

The Rev. Charles Herbert has a tender heart. Even the unprepared and incompetent Sunday School teacher who can do nothing but read a story he would not dismiss. He would rather provide the story. Fifty-two tales he has made up, illustrative of the International Lessons for 1913, and has given his little book the title of *Lesson Light in Story Form* (Sunday School Union; 1s. net).

### Cura Curarum.

'Such as the workman is, such also is the work; and as the husbandman is himself, so is his husbandry also.'—2 ESDRAS 9<sup>17</sup>.

'It is not what we say, nor even what we do, but what we are, that tells.'—A. W. ROBINSON, *The Personal Life of the Clergy*.



'No array of statistics can compensate for the lack of the growth and development of personal spiritual life.'—A. W. ROBINSON.

'How can the preacher convince men of that of which he is not himself convinced?'—S. FRANCIS DE SALES.

'With our practical English temperament we are always disposed to believe that anything, or nearly anything, is to be accomplished by means of hard work. We are extremely slow to learn that work is not necessarily influence. . . . Never did earnest workers need more than now to be brought face to face with the fact that it is possible to labour in vain, to spend their strength for nought; to toil day and night and yet take little or nothing.'—A. W. ROBINSON.

'We need not hope that our work will be majestic if there is no majesty in ourselves.'—RUSKIN.

'Think truly and thy thoughts  
Shall the world's famine feed:  
Speak truly and each word of thine  
Shall be a fruitful seed:  
Live truly and thy life shall be  
A great and noble creed.'—H. BONAR.

'Influence is the power that is distilled from a life that is lived in communion with God.'—A. W. ROBINSON.

'We cannot anticipate or analyse the power of a pure and holy life, but there can be no doubt about its reality, and there seems no limit to its range. We can only know in part the laws and forces of the spiritual world, and it may be that every soul that is purified and given up to God and to His work releases or awakens energies of which we have no suspicion, energies viewless as the wind; but we can be sure of the result, and we may have glimpses sometimes of the process. Surely there is no power in the world so unerring and so irrepressible as the power of personal holiness. All else at times grows wrong, blunders, loses proportion, falls disastrously short of its aim, grows stiff, or one-sided, or out of date, but nothing mars or misleads the influence that issues from a pure and humble and unselfish character.'—A. W. ROBINSON.

'It is natural to think that intellectual gifts count for a great deal in the matter of influence. Beyond question they do, yet it is even more certain that they are not the chief factor. The most able and learned have not seldom been those who have most conspicuously failed.'—A. W. ROBINSON.

'There is a great difference between the wisdom of an illuminated and devout man, and the knowledge of a learned and studious clerk.'—*Imit. Christi*.

'If thou find that the outward work hinders the inward working of the soul, then boldly let it go, and turn thou with all thy might to that which is inward.'—DR. JOHN TAULER.

'Be substantially great in thyself and more than thou appearest unto others, and let the world be deceived in thee, as they are in the lights of heaven.'—SIR THOMAS BROWNE.

'The man who aims to speak as books enable, as synods use, as the fashion guides, and as interest commands, babbles. Let him hush.'—EMERSON.

'I once heard a preacher who sorely tempted me to say I would go to church no more. Men go, thought I, where they are wont to go, else had no soul entered the temple in the afternoon. A snowstorm was falling around. The snowstorm was real; the preacher was merely spectral, and the eye felt the sad contrast in looking at him and then out from the window behind him into the beautiful meteor of the snow. He had lived in vain. He had no word intimating that he had laughed or wept, was married or in love, had been commended or cheated or chagrined. If he had ever lived and acted we were none the wiser for it. The capital secret of his profession, to convert life into truth, he had not learned. This man had ploughed and planted, and talked and bought and sold; he had read books; he had eaten and drunken; his head aches, his heart throbs; he smiles and suffers, yet was there not a surmise, a hint, in all the discourse, that he had ever lived at all. The true preacher can be known by this—that he deals out to the people his life—life passed through the fire of thought.'—EMERSON.

'I am not ignorant that when we preach unworthily, it is not always quite in vain. There is a good ear in some men that draws supplies to virtue out of very indifferent nutriment. There is poetic truth concealed in all the commonplaces of prayer and of sermons, and though foolishly spoken they may be wisely heard.'—EMERSON.

'We wish to succeed. We have our own ideals of what a Lecture, a Sermon, a Congregation, or a Parish should be; and we cannot easily rest until we have attained to something like the realisation of our dream. We wish to succeed, and accordingly when we see what looks like success in the work of another we are greatly attracted by it and are fired by the ambition to go and do what he has done. But learning must go much deeper than surface imitation. Even were we to succeed in our endeavour to fashion ourselves after the pattern of somebody else, it could only be by the forfeiture of what was distinctive in ourselves, and as such a needed contribution to the life around us.'—A. W. ROBINSON.

'The preacher must be original in the sense that his truth is his own, but not in the sense that it has been no one else's. You must distinguish between novelty and freshness.'—PRINCIPAL FORSYTH.

'In my exceeding veneration for the Bishop of Geneva all he did charmed me, and I took it into my head to imitate his style of preaching. . . . Francis heard of this, and one day leading gradually to the subject he said, "*A propos* to sermons, the last news is that you have taken a fancy to imitate the Bishop of Geneva." I tried to turn the attack by saying, "Well, after all, is he a bad example? Don't you think that he preaches a good deal better than I do?" "Oh, if you come to that," said Francis, "we will grant that he is not amiss, but the worst of the matter is that I am told that you imitate him so badly, that no one can tell what you are at, and that while you spoil the Bishop of Belley, you do not succeed in copying the Bishop of Geneva. In short, you ought to do like the sorry painter who wrote the name of his subject beneath the daub produced to tell what he meant it to represent."

"Leave the poor Bishop of Belley alone," I said, "and you will see that by degrees he will cease to

be an apprentice and become a master so that his copies will pass for originals."

"Joking apart," Francis said, "you are spoiling yourself and destroying one edifice to build up another contrary to all the rules of nature and art. . . . If one could change one's original conformation I would gladly accept yours. I am always trying to drive myself on, but the more I try the slower I go; I cannot find words, or alter them when found; I am heavier than lead. I cannot rouse myself or others; I toil and I sweat, and make no way, while you go on with full sails. You fly, and I crawl or drag along like a tortoise. You have more fire in the tip of your finger than I in my whole body. Naturally you are as rapid in your flight as a bird, and now they tell me that you weigh your words and drag out your sentences, and weary your listeners to death."

'I can assure you that this remedy was thoroughly efficacious, and I never ventured to repeat the fault.'—BISHOP OF BELLEY.

'Insist on thyself. Thine own gift thou canst present at any moment with the cumulative force of a whole life's cultivation.'—EMERSON.

### New Sermon Literature.

Perhaps the new volumes of the 'Great Texts' deserve the first place this month—*The Great Texts of the Bible* (T. & T. Clark; 10s.). They are strongly Johannine, one of them covers the second half of St. John's Gospel, the other the Epistles of James, Peter, John, and Jude. The exposition of the text is illustrated at every step, and the illustrations are mostly from recent books, especially biographies and histories. Maeterlinck has been read carefully; and G. K. Chesterton's books are known. Francis Parkman's works are in use from beginning to end, an unexpected quarry for the pulpit. R. L. Stevenson is not less effective though better known.

Has any one tried to read these volumes with out thought of their use for the pulpit? They make as pleasant a Sunday afternoon's reading as one could wish.

Two series of five volumes each under the title of 'The Scholar as Preacher' have already been published. The third series opens this month with a volume by Dr. John Clifford, which he has



called *The Gospel of Gladness* (T. & T. Clark ; 4s. 6d. net). There is not a volume in all the list that better deserves the general title. Every sermon contains evidence of painstaking study of the Bible and delightful discovery in it ; and yet every sermon is popular. The scholar is with us on every page, but the scholar is always a preacher. The divisions are very well made, and yet they never show sign of art in the making. The thought, as the text, is always great, and it seems to need just this length of the sermon to utter it completely. Take for example that sermon, right in the middle of the volume, which Dr. Clifford calls 'Strong Son of God.' Its text is 'There cometh one mightier than I after me' (Mk 17). Where John was strong Jesus is shown to be stronger, step by step—stronger as man, for He was no ascetic, stronger in self-mastery, as a Teacher, as a Leader. The sermon ends, 'Strong Son of God, Immortal Love, make us worthy of brotherhood with Thee.'

Messrs. James Clarke & Co. have sent out a reprint of the late Dr. George Matheson's *Messages of Hope* (2s. 6d. net). It contains papers first published in *The Christian World*, and then in 1908 issued as a volume. It is George Matheson at his best, although his latest, for his was a fountain of devotion that ever sprang full and refreshing.

Messrs. Funk & Wagnalls have published an attractive little volume on *The Call of Jesus to Joy*, of which the author is Dr. William Elliot Griffis (3s.). It is a call we think we can obey only if we have 'the sunny temperament.' Dr. Griffis shows that Jesus can take away the heart of sadness and can give us a heart of joy.

Recently the Rev. Edward Hicks, D.D., D.C.L., wrote a book on 'The Life Hereafter' which by its reverence and insight captured our devotion. He has now written its companion, *Our Life Here* (Robert Scott ; 2s. net). A man who has written a useful book on the Hereafter may thenceforth write anything. But this author takes no risks. He selects a definite range of interest, which he calls 'Contrasts of Trial and Triumph in Christ,' and keeps himself within it resolutely, so that he has space even in so small a book to say something that will not be forgotten. His contrasts are : Suffering and Love, Sorrow and Joy, Temptation and Peace.

Mr. Edward W. Edsall has chosen six moments in the life of our Lord and told their story, with all outward circumstance, to catch the interest of young men and women. These moments are the call of the Apostles, the conversation with the Woman of Samaria, the conversation with Nicodemus, the word of the Father at the Baptism, the Risen Redeemer, and the Living God. The title is *Revealed by Friendship* (Headley ; 1s. 6d. net). The choice and the telling are both done well.

Never was the right of the children to a place in the Church so practically recognized as it is to-day. And never was that recognition so practically encouraged as by *The Expositor's Treasury of Children's Sermons* (Hodder & Stoughton ; 20s. net). The sermons seem to be nearly all given in full ; and they are of every age, from Richard Newton and James Vaughan to John A. Hamilton and Norman Bennet. The choice, moreover, is almost limitless, for this is a volume of more than fifteen hundred columns.

In republishing from the *Treasury* six papers on *Great Ideas of Religion*, Canon J. G. Simpson of St. Paul's has added to them fifteen sermons, and has directed our attention to the fact that they all go together, being all occupied with some great truth or principle of the Christian Religion at present in our thoughts. For Canon Simpson knows that it would be folly now to publish an indiscriminate collection of sermons—as great folly as for the builder to empty a cart-load of dressed stones and call it a building. It is of the very heart of modern success in the pulpit that the preacher should be consistent in his teaching and that every sermon should add to the consistency. Dr. Simpson is a great popular preacher, but he never descends to the occasional hearer, he calls all his hearers to come up to him (Hodder & Stoughton ; 6s.).

Messrs. Hodder & Stoughton have commenced the publication of a series entitled 'The Expositor's Library' (2s. net each). And let it be understood that, though they are all books which have already been in the market for some time, they are not unsaleable stock. On the contrary, they are among the most popular books which the publishers have ever issued. It is enough to

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name those that have come into our hands—Professor Peake's *Heroes and Martyrs of Faith*; Dr. Maclaren's *The Unchanging Christ*, and *The God of the Amen*; Dr. Dale's *The Ten Commandments*, and *The Jewish Temple and the Christian Church*; Principal Garvie's *A Guide to Preachers*; Principal Griffith Jones' *The Ascent through Christ*; Dr. Carnegie Simpson's *The Fact of Christ*; and Mr. J. G. Greenhough's *The Cross in Modern Life*.

The Rev. M. G. Archibald, M.A., Vicar of St. Jude's, Southsea, is a reader of sermons. The sermons he reads with most profit are those of Phillips Brooks, Inge, Morrison, and Watkinson. But when he is about to prepare his own sermons he reads also the works of Gore, Paget, Illingworth, the brothers Caird, Brierley, Bernard Lucas, and Hugh Black. With such a library he can preach sermons that are acceptable to soldiers, a severe if not final test of a sermon. Those in the volume entitled *Sundays at the Royal Military College* (Macmillan; 3s. 6d. net) were preached at Sandhurst between 1906 and 1909. They are never speculative, but they are often imaginative, as they ought to be; and with that they always bear upon the soldier's daily life. Read the sermon on 'The Folly of the Short-cut' (Ex 13<sup>17</sup>), and you will understand how they would be listened to and would go to the heart.

The Rev. James Little, S.T.D., wrote recently on 'The Cross in Holy Scripture.' He did not in that volume of sermons exhaust the contents of the Cross of Christ. Now he has published a volume on *The Cross in Human Life* (Marshall Brothers; 2s. 6d.). He believes that the preaching of the Cross, which is no doubt just what is called evangelical preaching, is the way and the only way to bring the world to the feet of Christ. And his belief is based on experience. So he writes on the Cross in Revival Work, the Cross in Missionary Operations, the Cross and the Social Question, and similar topics. And always he writes with less concern for style than for persuasion.

Mr. W. L. Watkinson has many gifts. The greatest is the gift of illustration. The next is the gift of insight into the mind of Christ. Three hundred and sixty-five flashes of that insight have been published in one handsome volume under

the title of *The Gates of Dawn* (Pilgrim Press; 3s. 6d. net). At the end of the volume are printed prayers—one for the morning and evening of a week, and four for special occasions—by Mr. L. Maclean Watt. The association of names is interesting—a Wesleyan minister and a minister of the Church of Scotland. Together they give us one of the notablest books of the season.

Many of *Sam Jones' Revival Sermons* were published in his lifetime. Now Mrs. Sam P. Jones has responded to a call for a better selection and a better text, and has sent out this first volume of them, 'trusting that they may reach many thousand men and women who need the saving power of the Gospel as preached by this man of God' (Revell; 3s. 6d. net).

Professor Hugh Black, who has written an Introduction to *The New Opportunities of the Ministry* (Revell; 2s. 6d. net), says that for some years the best brains in America have not been going into professions like the ministry and teaching. And the reason he gives is that other claims have been too strong 'with a continent to subdue and exploit, and with great engineering feats and great commercial enterprises calling for leaders.' Now the balance must be redressed. And to that end he encourages the reading of this book written by the Rev. Frederick Lynch. For its purpose is to show to young men how great this calling is and how mighty are the issues which depend upon its faithful acceptance.

On leaving the office of pastor and taking up that of Secretary to the Federal Council of the Churches of Christ in America, the Rev. Charles S. Macfarland has published a volume of sermons. It is not his first volume of sermons. These are all recently preached, and have the modern social note in very pronounced form. One theme unmistakably binds them together. It is put into words in the title, *Spiritual Culture and Social Service* (Revell; 3s. 6d. net). But that theme does not so dominate as to destroy the variety of interest which the pulpit is bound to regard.

Volumes of sermons are so many that it is no surprise if their titles are sometimes surprising. *The Dry Dock of a Thousand Wrecks* (Revell; 3s. 6d. net) is a surprise. But Dr. J. H. Jowett,



who writes an introduction to the book, explains the title. He says: 'A little while ago I was speaking to a well-known New York doctor, a man who has had long and varied experience with the diseases that afflict both body and mind. I asked him how many cases he had known of the slaves of drink having been brought by medical treatment into recovered physical health and freedom. How many had he been able to "doctor" into liberty and self-control? He immediately replied, "Not one." He further assured me that he believed his experience would be corroborated by the general testimony of the faculty of medicine. Doctors might afford a seeming and temporary escape, but the real bondage was not broken. At the end of the apparent but brief deliverance it was found that the chains remained. Medicine might address itself to effects, but the cause was as proud and dominant as ever. The doctor had no cure for the drunkard. Drunkenness was primarily a moral malady and demanded the treatment of the will.

'Soon after this conversation I read the proofs of this book. And here I found the "sufficiency" that filled up the doctor's want. Here is the record of how men and women sunk in animalism, broken in will and despairing in heart, were lifted out of impotence and debasement into moral strength and beauty. These "thousand wrecks" have not only been taken into "dry dock" and repaired; they are out again on the high seas,

invincible to the tempest, and engaged in scouring those seas for human ships that have been dismantled in moral disaster, and towing them into the harbour of divine love and grace.'

The author of the book is Mr. Philip I. Roberts, of the McAuley Water Street Mission.

Mr. Stuart Holden has secured for his 'Preachers of To-day' a volume by the Rev. Dinsdale T. Young. Its title is *The Unveiled Evangel* (Robert Scott; 3s. 6d. net). The title is taken from the text of the first sermon—'For therein is revealed a righteousness of God' (Ro 1<sup>17</sup> R.V.). Mr. Young is fond of arresting titles and arresting texts. We notice among his titles: 'The Celestial Interpretation,' 'Transcendent Inspirations,' 'The Disadvantaged Christ'; and among his texts: 'Tarry ye and wonder' (Is 29<sup>9</sup> R.V.), 'They were elder' (Job 32<sup>4</sup>), 'Am I a sea?' (Job 7<sup>12</sup>). But the arrest leads always to a sermon that retains the attention. Mr. Young is never dull and he is never unprofitable.

*The Dedicated Life* is the title which Mr. F. B. Meyer has given to a volume of short expositions of the twelfth and thirteenth chapters of Romans. Expositions, we say; for Mr. Meyer's simplest addresses are expository. But there is also the application—direct, fervent, unerring (Pilgrim Press; 1s. 6d. net).

## The Pilgrim's Progress.

BY THE REV. JOHN KELMAN, D.D., EDINBURGH.

### The Second Part—At the River.

#### The Enchanted Ground.

THE account of the Enchanted Ground maintains the brightness and vivacity which entered the story with the advent of Valiant. The pilgrims are set in their order, Great-heart going of course in front. It is with peculiar significance that Valiant is set as rear-guard. He is not an official guide, this Valiant, but a pilgrim like the rest—a layman of special strength and principle. It is a happy

suggestion that puts such a man for rear-guard. The officials of the Church have to find the way and show it to others, but it is those valiant men who have no official position that keep us all from going back. We fall back upon them and take heart again. The officials are there, no doubt, because they are convinced of the truth and value of the pilgrimage; yet, having become officials, they cannot help themselves, but have to go on. The valiant who are not official are there simply in

virtue of the indomitable strength of their own conviction and character. It is no wonder that Despondency is committed to the care of Valiant, and if he knows his privileges he will not retain his character very long.

A curious change has come over the picture of the Enchanted Ground from that land of deadly sweetness and ease which we found it to be in the former part. The air indeed is drowsy still, but the ground is now covered with briars and thorns, and the way is rough and difficult. It is like the picture of the sleeping palace in the fairy tale, whose grounds are long overgrown with rank undergrowth. A mist also broods over the place now; so that, in Bunyan's vivid phrase, the pilgrims are forced to feel for one another by words. The way is lonely and difficult for the feet because of its slabbiness, a word which caught the ear of Robert L. Stevenson as he read this passage. The account of the grunting and puffing and sighing, as one tumbled over a bush and another stuck in mud, is extremely good; and the cries from one to another are so realistic that we almost seem to have been there. The dark mist reminds us of the Valley of the Shadow of Death, in which place also pilgrims could see neither each other nor the way with any clearness. That, however, was earlier in the journey, and some experience or other must have led Bunyan to repeat it again as a possible incident of later life. It is a time of bitterness and disheartening depression, such as only too often comes upon the elderly. Everything seems to go wrong, and everybody to be disagreeable. The whole business of life looks vulgar, commonplace, and difficult; and there is no longer that resilient spring of early vigour which made such things of little account in young days.

The later phase of the Enchanted Ground is simply that of solitude and perplexity. Even their guide was here nonplussed in the dark, for the way was indistinct even in the daylight. It is the failure of conscience that we are here considering, when moral distinctions have somehow for a time become blurred, and we cannot certainly tell right from wrong. The cleverest sentence of the passage, and also the nearest to painful experience, is that which tells of the deadly pit at the end of the cleanest way. Who does not know that treacherous dilemma when the thing which seemed to be in every respect the better course turns out to have been wrong, and conscience blames us, or experi-

ence punishes us, for an act which we did, thinking it was right? In this whole passage Bunyan is evidently working from the memory of incidents in his own spiritual life over which he has spent much earnest thought. The guide warns them not only of dangers, but also of the nature of dangers. The map is a precious possession, but then one needs to know how to use it. He who has thought over *the nature of dangers* comes to gain much skill in the use of that map. It is the mist, and the danger of the pit, and the dark stumblings and groanings of such a place as this, that give its highest value to the Bible.

To make bad worse, there are harbours here and there, and this point also has been added to the account of the First Part. Such an harbour is well named 'Slothful's friend,' and the idea stands for some more or less sensual resting-place. A mist and a sense of discomfort and uncertainty confuses and hides the whole realm of the spiritual. In such a time and mood the only thing that appears vivid and certain is the flesh. While the First Part laid stress upon the sensual temptation of ease and pleasantness, the Second supplements it by showing the sensual reaction from discomfort and dreariness.

Here also we have another counterpart to the earlier story. The sleepers Heedless and Too-bold correspond to Simple, Sloth, and Presumption. The passage which describes them and their half-awakened ejaculations is inimitable in its power and compression, and the pitiableness of the two poor doomed ones sleeping to their death and muttering, 'I will pay you when I take my money,' and 'I will fight as long as I can hold my sword in my hand,' is extremely fine. The moral of this harbour is, of course, the same as that of the incident of Simple, Sloth, and Presumption, and of Christian's harbour in the middle of the Hill Difficulty. The great matter in this journey is not comfort, but to get through to healthy and breezy lands where the mists and the enchantments of the flesh never come. But these men have fallen asleep in the very centre of the malaria, and its poison has now saturated their blood. They are in a dream from which they will never waken, governed neither by faith nor by reason.

It is striking that this should be one of the last devices of the enemy, placed near the end of the journey. Evidently, for Bunyan, the danger of sleep ranks next to that of apostasy, and he cannot warn us of it too often. But besides that, just as



sensual temptations appeal to the young, so they may recur in older years when middle life has got almost elderly. There are many unaccountable lapses of this kind. When the ideals and the sense of fresh adventure in life have died away, and when the outlook upon all things has become weary and stale, then, in the treachery of later middle age, sins and temptations apparently conquered come creeping back. The appeal of the flesh to the weary spirit is often a deadlier one than its appeal to the hot blood. It is a great relief to every reader—so vividly is the region described—when the wind blows clear across the place, and the mist thins and disappears.

Bunyan, however, is impressed deeply with what he is telling us, and he introduces yet another character to emphasize the danger of this Enchanted Ground. He is Stand-fast, one of the strongest characters in the book; and it is interesting to note how in this exhilarating close of the story we have an excess of strong men to balance the influx of weaklings which had gone before it, and which has rather depressed the narrative of late. They saw this man on his knees, and heard 'the solemn noise of one which was much concerned.' That is a great phrase, and in this age of ours, so loud with many kinds of noises, one longs for more of that solemn noise again. For it is the sound of prayer; and this strong man Stand-fast is happily linked on to the idea and habit of prayer.

They called after him, and, unlike Faithful when Christian called, he stopped running to wait for them. But there was no unfaithfulness in his waiting. Honest recognized him as a friend, and they greeted each other with great cordiality. It was his prayer that had attracted the old pilgrim, who liked him better for his self-distrust. It appears that that which had driven him to prayer had been the subtlety of danger and of death which here threatened the pilgrim. In some respects Stand-fast reminds us of Faithful, and his temptations are the same as his. The picture of Madam Bubble, and the whole account of their intercourse, is exactly in the style of Faithful's experiences with Adam the first and his daughters. She it is who holds the secret of the Enchanted Ground. The land is under the spell of this swarthy witch, beautifully dressed and yet old—a touching description full of significance, for it combines the temptations of rest and of sensual desire. She smiles continually. 'She put by my repulses and

smiled;' and again, 'Doth she not speak very smoothly, and give you a smile at the end of a sentence?' In this she reproduces admirably Langland's great figure of Meed, who is for ever smiling. The bag that she carries shows the further combination of money with lust; and the whole figure stands as a sort of emblem of the pull of the lower life upon pilgrims of later years. The lust of the flesh reappears, but this time it is accompanied by a reaction from weariness, and the tendency to covetousness, rather than by the youthful vigour of earlier years.

The arraignment of this witch, queen of the earth and goddess of the present life, is a very striking and drastic one. From the allurements at the beginning we are led to disgust at the sheer vulgarity and greed of the creature, her falsehood and her credulity; for she sets people at variance against their friends, and brings discord where there had been love. As the disgust grows and the temptation dies away, we remember that kneeling figure of the beginning. This is one of those situations in which a man is safe only upon his knees, when the face of Jesus comes between his eyes and the swarthy beauty of temptation, and so the light and fairness die away from the evil visage, until nothing is left to see of her but vulgarity and hell. The curious verses which end the passage contain at least two memorable lines, which seem to hint at the surprise that such temptations should come back in later life:

How many ways there are to sin  
No living mortal knows.

### The Land of Beulah.

Rest comes at last, rest that is both safe and bright, for this is the land where the sun shines night and day. Orchards and vineyards are free for their use, and the sound of melodious bells and trumpets keeps them awake, and yet refreshes their spirits. It is a perfumed land like the Arabia of Western poets, and for those who feel the charm of such things there is a very satisfying list of strange odours. One curious incident is added. They tasted the water of the River of Death, and found it bitter to the first taste, but afterwards sweet and comforting. They learned also the different manner of dying that awaits different pilgrims, for this is a tidal river with great flowings and ebbings that make it sometimes dry and sometimes flooded. The idea of experimenting with

death and tasting it beforehand in this bitter-sweet strange manner, is one which will appeal to many minds. Montaigne, as we have seen already, did this in cold blood and of set purpose to accustom himself to the sensation—a foolish thing surely to do, wasting the precious hours of life in coquetting thus with death. But for these pilgrims, some of whom were so soon to die, it was natural enough; and the whole riverside story contains not one suspicion of morbidness. During the pilgrimage they have lived heartily and with full zest; when they come to the further work of dying they will maintain the same spirit.

Glad did I live and gladly die,  
And I laid me down with a will.<sup>1</sup>

### The Death of Christiana.

The words which describe Christiana's passing form one of the greatest passages, not of this story only, but of English literature and of religious biography. The post and his letter, 'the token of the arrow sharpened with love, let easily into her heart, which, by degrees, wrought so effectually with her, that at the time appointed she must be gone,' the quiet and reverent cheerfulness with which Great-heart, her guide, receives the news, her words to her children and her gift to Stand-fast, are all very perfect work. The fatal disease, whatever it may have been, was the arrow sharpened with love let gently into her heart. When Honest wishes her a dry passage, her answer is, 'Come wet, come dry, I long to be gone.' Great-heart reminds us of Bunyan himself, when he tells her that 'he was heartily glad of the news, and could have been glad if the post had come for him.' For Bunyan, at the end of his First Part, looking after his pilgrims as they ascended the further bank of the river, exclaimed that he wished himself among them. It is the one sigh of personal longing which we ever hear from Great-heart. The ring given to Stand-fast is the matron's prize for purity fought for and hardly won. She cautions Feeble-mind to get rid of his aptness to fear and to doubt God's goodness, lest when he should be called for he should stand before God blushing. The shame of the saved is a thing worth thinking over. How many of us will stand before God blushing for our fears and doubts! At the last Christiana cries, 'I come, Lord, to be with Thee, and bless Thee,' and so passes.

<sup>1</sup> R. L. Stevenson, *Requiem*.

### At the River.

The rest of the story reads like an obituary. It is a continuous record of deaths. The premonitions which come to the pilgrims remind one of Maeterlinck's wonderful essay, *Les Avertis*. This is the vanishing of a generation, and the next generation is coming into the firing line. As we look on, we feel a sense of loneliness and of the breaking up of those bands of affection and comradeship which fortify the spirit for the road. The passage, on the whole, is rich in gems of thought and of expression. It is difficult to see the exact relevance of the symbols which are worked in so curiously from the last chapter of Ecclesiastes, but there are many sentences which can never be forgotten. Mr. Ready-to-halt receives the message, 'I am come from Him whom thou hast loved and followed, though upon crutches,' and his last words are 'Welcome, life.' They are singularly appropriate, for he who follows and loves upon crutches must often feel that he has been but half alive throughout the journey. The crutches are behind him now, those promises on which his weakness leant so heavily. His son may use them if he needs them; for himself life comes with all its vigour and freedom at last.

Mr. Feeble-mind is ashamed of himself; and, in contempt of that weakness which has been so tenderly treated, he requests Mr. Valiant to bury his feeble mind in a dunghill.

Despondency and his daughter Much-afraid (whose very appropriate motto is 'the grasshopper shall be a burden') discover that their fears were 'ghosts, which we entertained when we first began to be pilgrims, and could never shake them off.' They had been very troublesome people, these two, and now they felt it and were sorry for it. They had entertained sickly habits of thought which at the first might have been resisted if they had opposed them; but such habits gain the mastery and create pilgrims who behave troublesomely in every company. Poor Mrs. Much-afraid has her blink of sunshine at the end, and goes into the water singing; 'but,' adds Bunyan quaintly, 'no one could understand what she said.' We may take it that the stout-hearted dreamer who was yet so tender, remembering his own weakness, still knew quite well how wrong and how unnecessary much of the weakness of Christians is. During his story he has laboured to plead the cause of weak brethren, and to secure for them



tender treatment: yet here, before he dismisses them, he shows by this delicate protest, how much he is against their habit. Nothing, indeed, could be more tender than the manner of the protest. The mysterious boldness of timid creatures when they come to the article of death is one of our reasons for believing in immortality. It is the common experience of all who have much converse with the dying; and it looks back, as Bunyan says, and records an interesting and pathetic comment upon the unnecessary and wilful fears and scruples which darken many lives.

There remain the three strong men, who also have to die; and it is upon this vigorous and sturdy note that the allegory closes. Mr. Honest in his lifetime has arranged with one Good-conscience to meet him at the river, and Good-conscience does not fail him then. We are reminded of the old play of *Everyman*, where Good Deeds is the only friend who does not forsake Everyman in the hour of death. And yet there is a difference. It is not in virtue of his good deeds, of his honesty, or even of good conscience, that Mr. Honest crosses the river safely. His last words are 'Grace reigns'; as if our author would remind us that not even so consistent and worthy a life as his can enter Heaven upon its own merits.

The passing of Valiant is perhaps the best-known incident of the Second Part, and contains certainly one of the grandest sentences that were ever written in English. It is a sentence that needs no comment. Of it Bernard Shaw says that it is spoken with the panache of a millionaire. 'My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me that I have fought His battles, who now will be my rewarder.'

Stand-fast follows. He appears to be Bunyan's favourite character, and receives one sentence that could be given to very few. He must die because 'His Master was not willing that he should be so far from Him any longer.' Doubtless it is because God needs us that we all die. He had need of us to do His work on earth, and He will need us for other work beyond, when the time to do it shall have come. But there are some, it would seem, for whom the Master longs in His heaven. He allows them to stay for so long upon the earth as their work demands, and then He is not willing that they should be so far from Him

any longer. These are they who have kept their purity stainless through great temptation—the pure in heart, who shall certainly see God. In Stand-fast's message to his wife and children one can see a reference to the conversation in which the parents tried to hinder him from the journey. The suggestion may be that the parents are still plying their arguments upon those relations of his who are near them, or that the wife and children might remember the words that had been spoken to Stand-fast and so be hindered from following. They are to be told that Christian and Christiana his wife have indeed got safely over the river, and that the legend of the pilgrims drowning had no foundation in fact. They are to be told also of his own pilgrimage, and of the end of it, lest those terrifying details of its danger, which he himself had had to resist, might be confirmed in their minds by false rumours of his fate. He lingers in his dying in a great calm that broods over the river then. In the very article of death he pauses to discourse upon the certainty of his experience and the triumph of his end. The vision of the thorn-crowned Christ, which he had followed through everything, is now turned to reality; and all that world of vision which his parents had taken to be but idle dreams now shines in the light of eternal verity. In a word, the truth by which he had held so unflinchingly, proves to have been truth indeed. But as the end draws near, the truth becomes personal. It is Christ who is the Truth rather than any doctrine about Him—the Christ not of theory, but of experience—in whose faith and love he dies.<sup>1</sup>

Nothing could be more encouraging than this hero's end. If a man can die like this, it is worth while for him to have resisted Madame Bubble; and when his countenance changes, and the strong man bows under him, and his strength departs at last, he will pass with the simple words, 'Take me, for I come unto Thee.' All the strength of God is pledged to such a strong man; and, as was the case with Mr. Honest, his own strength is exchanged for the mighty strength of God. At the last, by grace he too is saved.

At this point Bunyan ends his tale. The

<sup>1</sup> A curious phrase is 'His name has been to me as a civet box; yea, sweeter than all perfumes.' This refers to a perfume obtained from the Civet Cat, a small carnivorous animal of North Africa. It was a perfume which was regarded as peculiarly precious, and is often referred to by Shakespeare and other authors.

children's children will doubtless find their way across the River when their time shall come. Perhaps it may have been the author's intention to write in future some account of them; but he wisely refrained, or other business prevented him. The close of the Second Part could not be sur-

passed, and we can hardly imagine that he could have equalled it again. In that Part he has indeed already fallen in many places below the level of his First; and yet no reader would be without it, for it has given us many of the finest gems of literature and religion which we owe to Bunyan.

## Literature.

### WEALTH AND WELFARE.

ON account of the increasing and already enormous interest of religious people in social questions, it is not surprising that there should be published a large number of books on these questions. There is, however, and just because of the vast number of these semi-scientific books, much need for a volume of truly scientific value, to which one may turn for accurate information on the questions that arise, even although one has not time to master the whole of its contents.

Such a volume has been written by Mr. A. C. Pigou, Professor of Political Economy in the University of Cambridge. It has been published by Messrs. Macmillan, under the title of *Wealth and Welfare* (10s. net).

By choosing this title Professor Pigou does not mean to assert that wealth and welfare are an equation. In the very beginning of his book he says very frankly that of welfare in general economic welfare is only a part, and that wealth is only a part of economic welfare. Yet the study of wealth, as of economics generally, is pursued for the purpose of helping forward the betterment of social life. The old claim that economics is a science, and has therefore nothing to do but pursue after knowledge, he surrenders without a grudge. However small its influence on social welfare, to exert that influence is the whole purpose of economic investigation. Accordingly, from beginning to end we find that Professor Pigou's volume is occupied with the discussion of just those practical problems concerning the use of money which press so heavily now on every Christian worker and thinker.

Professor Pigou is well aware that after the study of wealth, however difficult that study may be, there remains the more difficult matter of its

application to practical affairs. For this requires not only a full understanding of the theory, but also the trained judgment that can balance against one another a large number of qualifying considerations. 'This,' he says, 'would be the case, even if human life were such that economic welfare and welfare in general were coincident terms. But, in fact, man does not live by bread alone; and, therefore, besides estimating the probable economic consequences of his action, a reformer needs always to beware lest, in his ardour to promote an economic benefit, he may sacrifice unwittingly some higher and more elusive good. The judgment that can accomplish all this is not the birth-right of untutored amateurs. The book of statesmanship, to the writing of which I have endeavoured, in this volume, to add a page, is not, and never will be, one that he who runs can read.'

But no earnest man is baffled by difficulty. And here the call to overcome is a high one. 'The misery and squalor that surround us, the injurious luxury of some wealthy families, the terrible uncertainty overshadowing some families of the poor—these are evils too plain to be ignored. Whether the life of man ends with his physical death, or is destined to pass unscathed through that gateway, the good and the evil that he experiences here are real; and to promote the one and restrain the other is a compelling duty. It is easy, if we will, to make the difficulty of the task an excuse for leaving it unattempted. But difficulties which deter the weak are a spur and stimulus to the strong. To display them, not to conceal them, is the way to win worthy recruits. Neither by the timidity that waits at a distance, nor by the wild rush of undisciplined ardour, is the summit of great mountains attained. First we must understand our task and prepare for it; and then, in the glow of sunrise, by united effort, we shall at last, perhaps, achieve.'



### PROFESSOR CHARTERIS.

The Rev. the Hon. Arthur Gordon, M.A., who has written *The Life of Archibald Hamilton Charteris, D.D., LL.D.* (Hodder & Stoughton; 10s. 6d. net), apologizes for his appearance as the biographer, and explains that Dr. J. A. Graham, missionary at Kalimpong, undertook, but was compelled to abandon, the task. Dr. Graham is an able man, and does well everything he undertakes to do. But he would not have done better than Mr. Gordon. Without doubt this is a successful biography, and there is every evidence that the same biographer would be competent to write the life of even a greater man than Professor Charteris.

It is not the greatness of Dr. Charteris that impresses us; it is his goodness. It would be easy to call him a 'keen' Churchman; it would be truer to call him loyal. No doubt his friend, Dr. Robert Wallace, once repented of having thought him 'pawky'; the repentance was more accurate as well as more becoming than the sin. He was a good man, who loved first his home and the parish where his home was found, next the Church of God throughout the world, and after that the Church of Scotland.

There do not seem to have been materials for a large biography. The record of the life ends just before the two-hundredth page; the rest is a history of the Patronage question in Scotland. That history is here told for the first time in fullness, and it will be read with interest even yet. But the interest of the biography itself never flags. Nor is the attempt ever made to eke out its life with anecdote.

### GEORGE PALMER PUTNAM.

In order to enjoy at the fullest *George Palmer Putnam: A Memoir* (G. P. Putnam's Sons; 10s. 6d. net), a little knowledge of American literature is necessary, and a little love of publishers will be an advantage. Then it will be conceded that a better biography has not been written—well, at any rate, since Cook's *Ruskin*. The biographer is George Haven Putnam, Litt.D., the eldest son of the founder of the firm. He is probably a better scholar than his father and a better writer; but if he lives to be as worthy of a biography as he has shown his father to be he may be thankful. Without a trace of self-consciousness he uses the title

'my father' throughout, and makes the reader say at the end that this is a man whom any son might be proud to call father, any American to call countryman, any man to call fellow-man. He was a Christian, open and earnest, and he lived, in John Stuart Mill's words, such a life as Jesus Christ would approve of.

There seems to have been scarcely an American writer but had dealings with the firm, and how honourable to publisher and author these dealings were. But the man for whom Mr. Putnam did most was Washington Irving. It will be recalled by readers of Lockhart's *Scott* that Scott expresses his astonishment and sorrow at the neglect of Washington Irving after he had started well. It is here made evident that that neglect was due to the lack of enterprise on the part of Irving's first publisher. When Mr. Putnam took the issue in hand the earlier popularity was soon surpassed. And Irving never forgot it. The day came when disaster overtook the house of Putnam. Irving bought his own plates from the trustees, and then presented them to Mr. Putnam that he might start again with this valuable asset in his hands.

There are characteristic anecdotes in the book, of which two will be quoted. But by no means does the biographer fish for funny stories. From first to last he has a sense of the dignity of literature. And he has unquestionably written a biography that will live.

This incident occurred in London when Mr. Putnam was there endeavouring to establish business relations with the authors of the old country: 'My father goes on to say that he and Irving left the dinner in company and had an opportunity of rescuing in the hat-room "little Tom Moore," who, as the smallest man in the crowd, had found himself in difficulties. It was raining as the three came out into the street. They were without umbrellas and cabs were scarce, and their plight was becoming serious, when a man, described as a common cad, ran up to the group and said, "Shall I get you a cab, Misther Moore? Shure, ain't I the man that patronises your melodies?" The man was successful in his quest, and while putting them into the cab and accepting (rather as a favour) the *douceur* that was given him, he said in a confidential undertone to the poet, "Now, mind, whenever you want a cab, Misther Moore, just call for Tim Flaherty and I'm your man." "Now, this," said my father, "I call *fame*,

and of a somewhat more agreeable kind than that of Dante, whom the passers-by in the street found out by marks of hell-fire on his beard."

The other story has Washington Irving in it also. 'You remember how the author of *The Pleasures of Hope* was once hospitably entertained by worthy people, under the supposition that he was the excellent missionary Campbell, just returned from Africa; and how the massive man of state, Daniel Webster, had repeated occasion, in England, to disclaim honours meant for Noah, the man of words. Mr. Irving told, with great glee, a little story against himself, illustrating these uncertainties of distant fame. Making a small purchase at a shop in England, not long after his second or third work had given currency to his name, he gave his address ("Mr. Irving, Number," etc.) for the parcel to be sent to his lodgings. The salesman's face brightened: "Is it possible," said he, "that I have the pleasure of serving Mr. Irving?" The question, and the manner of it, indicated profound respect and admiration. A modest and smiling acknowledgment was inevitable. A few more remarks indicated still more deferential interest on the part of the man of tape; and then another question, about Mr. Irving's "latest work," revealed the pleasant fact that he was addressed as the famous Edward Irving, of the Scotch Church—the man of divers tongues. The very existence of the *Sketch Book* was probably unknown to his intelligent admirer. "All I could do," added Mr. Irving, with that rich twinkle in his eye,—“all I could do was to take my tail between my legs and slink away in the smallest possible compass.”

### CHRISTMAS.

Mr. Clement A. Miles is so enthusiastic a student of Folklore that he reads everything he can lay hands on, book or newspaper paragraph, touching on the subject. He has written a book on *Christmas in Ritual and Tradition, Christian and Pagan* (Fisher Unwin; 10s. 6d. net), and in the end of it he has given a list of the literature of which he has made use. It is a list that ranges from Usener's *Untersuchungen* to the *Daily Express*, and on the way carries all the published volumes of the *ENCYCLOPÆDIA OF RELIGION AND ETHICS*.

To present all that literature in popular form,

in a form which the uninstructed in Folklore would take pleasure in, has been the laudable purpose of Mr. Miles in writing his book. He has succeeded. And more; he has written a book which will be used by the Folklorist himself as a quarry of facts. For this writer has been in no hurry to get out a popular volume in time for the Christmas market; he has studied his authorities with care; he has verified his references; he has worked over the whole of the material and made it his own.

### THE CAMBRIDGE HISTORY OF ENGLISH LITERATURE.

The new volume of *The Cambridge History of English Literature* (Cambridge: At the University Press; 9s. net) is the ninth, and it surpasses in general interest all the eight that went before it. For in the first place it covers a far greater variety of subject. Its period is given as 'From Steele and Addison to Pope and Swift.' Within that period fall such diverse authors (besides the four named) as Defoe, Arbuthnot, Colley Cibber, Prior, Gay, Burnet, Bolingbroke, Lady Mary Wortley Montagu, Samuel Butler, Berkeley, Shaftesbury, Bishop Butler, Law, Bentley, Dugdale, Allan Ramsay, Hogg; and such various topics as the English Newspaper, the Essay, the Satire and Satirical Verse, Political Writing, Memoirs, Burlesques, Translations, Philosophy and Apologetic, Mysticism, Classical Scholarship and Antiquarian Lore, Scottish Popular Poetry, and Education.

In the second place there is greater variety in the writers of the volume. We have rarely had so lively a chapter as that which has been contributed by Mr. James Duff Duff, M.A., Fellow and Lecturer in Classics of Trinity College. Yet his subject is Bentley and the Phalaris Controversy. To make an absorbingly interesting story of that, after all these years, is surely a literary marvel. At the other end of the literary yardstick we have Dr. A. W. Ward's own articles on Burnet and Bolingbroke; while wholly distinct is the manner of Professor W. R. Sorley on Berkeley and the philosophers.

This chapter on the Philosophy of the period is worth the price of the volume. Not only is it an original contribution to the history of philosophy in England, but it is a valuable addition to the literature of Christian apologetics.



The Bibliographies are as exhaustive and as accurate as ever.

### Religion and Philosophy.

Folklorists will be glad to be told of a new and hitherto unpublished collection of *Bengali Household Tales* (Hodder & Stoughton; 6s.). The collection has been made by the Rev. William McCulloch, formerly Missionary of the United Free Church in Lower Bengal. Mr. McCulloch says he is no expert in Folklore, but he is an accurate listener, and he evidently knows how to ask questions. He has read many books in his line and made the necessary comparisons, but has wisely taken care not to modify the tales as he got them by the use of similar tales elsewhere.

A book for the drawing-room table, and an unsurpassably acceptable Christmas gift, is *Folk-Tales of Bengal*, by the Rev. Lal Behari Day (Macmillan; 15s. net). The folk-tales are of the most delicious Eastern flavour, without the offence of Eastern manners. And the illustrations—there are thirty-two of them, filling the quarto page with exquisite colouring—are Eastern also, daringly Eastern, with that touch of the imaginative wand which transforms them into art, art that is appreciable by all the world. The artist is Mr. Warwick Goble.

A well-written and well-illustrated book by the Rev. Canon J. F. M. Ffrench, Vice-President of the Royal Society of Antiquaries, Ireland, gives, with surprising clearness for its brevity, a sketch of *Prehistoric Faith and Worship* in Ireland (Nutt; 3s. 6d. net). There is a selection of matters, inevitably; but it is the selection of a man familiar with the whole subject of Irish antiquities. And the selection enables Canon Ffrench to develop each topic sufficiently for uninstructed interest. It is the work of a peaceful antiquarian. The only matter of controversy is the author's belief in the historical reality of the Tuatha Dé Danann.

The Rev. W. St. Clair Tisdall, D.D., is well known as a writer on religion, and he is very popular. His latest book is a comparison of the teaching of the chief religions of the world on Incarnation, Virgin Birth, Sin, Prayer, and the like.

It is a book on a subject of keen interest and great importance, and it may be relied upon. The title is *Christianity and other Faiths* (Robert Scott; 5s. net).

We must attack the problem of evil in individuals, both theoretically and practically. It is too heavy and too heterogeneous to be moved in the mass. Mr. B. A. G. Fuller of Harvard has studied *The Problem of Evil in Plotinus* (Cambridge: At the University Press; 7s. 6d. net). He has studied it there so thoroughly that we feel on reading his book as if one part of the problem were within our grasp. It is true that after all the writers have been mastered individually there remain all the living individuals out of whom the evil spirit has to be driven. But it is a great gain for even the most practical preacher to know what evil is. Mr. Fuller had probably little thought of preachers in his mind when he wrote this book; the more useful is it to the preacher. For science not less than art, to be at its best and most helpful, must be science for its own sake. And it may be said with some confidence that, outside Scripture, no ancient writer comes closer to the problems of our day than does Plotinus.

Two more volumes of Messrs. Constable's 'Philosophies Ancient and Modern' have been issued—*Rationalism*, by Mr. J. M. Robertson; and *Pragmatism*, by Mr. D. L. Murray (1s. net each). In these, as in all the volumes, the writers are in sympathy with their subject. For Rationalism there is no man now but Mr. Robertson. For, although he is too much of a politician to be much of a philosopher, he speaks for the Rationalist with an authority no one else approaches.

Mr. Murray is a younger man and has Dr. F. C. S. Schiller as his sponsor. But his book is really finer far as an exposition of its subject than is Mr. Robertson's of his.

Messrs. Constable have also issued two new volumes of the 'Religions' series—*Congregationalism*, by Mr. Benjamin A. Millard; and *Unitarianism*, by Mr. W. G. Tarrant (1s. net each). Both fulfil their purpose well, and are a pleasure to the reader.

Messrs. Macmillan have now published the second edition of Dr. F. C. S. Schiller's *Humanism*

(10s. net). This edition differs from the first chiefly by the addition of four essays. But these four essays are so immediately pertinent to the discussions we are now occupied with, and so valuable in themselves, that the new edition is as good as a new book. The titles of the new essays are 'Humism and Humanism,' 'Solipsism,' 'Infallibility and Toleration,' 'Freedom and Responsibility.' They have all appeared already in one periodical or another, but their place in the book, and their relation to one another, make them new even to those (if there are those) who have already read every one of them.

The new edition is further notable for the triumphant tone of its preface. All that Dr. Schiller prophesied for Humanism—even for that word as a better title for the philosophical movement than Pragmatism—has come to pass. The future is with this movement, and with this as its name.

A translation, admirably made by the Rev. W. Montgomery, B.D., of one of the latest and smallest of Professor Troeltsch's books, has been added by Messrs. Williams & Norgate to their 'Crown Theological Library.' The title is *Protestantism and Progress* (3s. 6d. net). In a preface, which Dr. Troeltsch has contributed to the English edition, he says that he believes the living possibilities of progress are to be found in Protestantism. He therefore reads the history of Protestantism to see what elements in it are most to be fostered; and he studies modern civilization to see how these elements may be brought to bear upon it. The whole book is practical, handling things ethical, political, and economic. It is the easiest to read and the easiest to accept of all this fertile philosopher's writings.

To interpret some men, even some philosophers, for us is to offer us crutches when we can walk. But Eucken needs interpretation. Unfortunately Dr. W. Tudor Jones, who has written *An Interpretation of Rudolf Eucken's Philosophy* (Williams & Norgate; 5s. net), is himself not quite easy of interpretation. We do not mean that he leaves us where he found us. He guides us to an understanding of the genesis of Eucken's philosophy as well as to its development, clearing up many difficulties by the way. What we mean is that Dr. Tudor Jones has to be read as slowly as we have

to read Eucken himself, and sometimes it is necessary to turn to Eucken for the meaning. This, then, is the use of the book. The indolent reader will make little of it; but if any one will use it as a guide to the meaning of Eucken with Eucken's books in his hands he will find it very profitable. It will be enough to have one book of Eucken's in one's hands at first, the *Truth of Religion*. In that book will be found Eucken's conception of the spiritual life, which is the pivot around which the whole of his philosophy turns.

Mr. Percy L. Parker, the undaunted editor of *Public Opinion*, has edited a symposium on *Character and Life* (Williams & Norgate; 3s. 6d. net). And with his invariable directness of speech he explains what was in his mind when he asked for the essays that fill the volume. He wished to get men of different minds, with different angles of vision, to say what, to them, Character stood for; and then he desired to know if it was possible 'to find a common denominator for the sum-total of their experience.'

He did not choose his men at random. He invited Dr. Alfred Russel Wallace to say what characteristics in men and women Evolution most approves of. He asked Mr. John A. Hobson how character affects social problems. He persuaded Mr. Walter Crane, the artist, to show the influence of beauty on character. He suggested to Mr. Harold Begbie that he might say 'whether Bohemianism has any contribution to make to a possible Puritan world.' And he prevailed on the late Dr. Emil Reich to tell what history has to say as to the essential things that go to the making of character.

Those are the men, and those are their topics. Does Mr. Parker reduce their contributions to a common denominator? He does not. He leaves the reader to do that for himself, which is better for the reader.

There is an evident freshness about the book, almost uniqueness, which may hide the immense practical and present value of it.

#### The Old and New Testaments.

'In my recent works,' says Professor Cheyne, 'I have propounded an original theory on the early religion of Israel, and supported it by strong



evidence from the Old Testament writings. The theory is that the Israelites and the kindred peoples were monarchical polytheists, and that the names of the gods of the Israelites show that the cults of these gods were borrowed from the N. Arabians. The question before the Israelites was whether the director of the Divine Company was Yahweh (Yahu or Yaho), or Yerahme'el.' He claims that this theory has been confirmed in the most striking manner by the papyri discovered at Elephantine. 'The Jewish colonists there, beyond question, worshipped several gods, though the supreme God was Yaho.' He is accordingly encouraged to make another attempt to make his theory acceptable. This he does in a study of the later Isaiah (or Isaiahs), entitled *The Mines of Isaiah Re-explored* (A. & C. Black; 5s. net). It is a re-writing of history as well as a re-study of prophecy. Dr. Cheyne tells us, among other startling things, that the liberator of the Jews was 'not the Persian King Cyrus, but a successful North Arabian adventurer.'

The University of Manchester has published *Judicum*, that is, Kittel's text (unpointed) of the Book of Judges (1s. net). It is published for practice in reading, and especially in adding vowels to, an unvocalized Hebrew text.

Under the title of *Pentateuchal Studies* (Stock; 6s. net), Mr. Harold M. Wiener, M.A., LL.B., has republished certain letters and papers which he contributed to *The Bibliotheca Sacra* and other journals on the criticism of the Pentateuch. Mr. Wiener has more knowledge of his subject than Professor Huxley had when he obtained fame as a religious controversialist, and quite as much persistence; but unfortunately he has little of Huxley's use of the English language. His writing is so difficult to read that only those who are keenly interested in the subject are likely to get any distance into the book, and Mr. Wiener's converts from the outside will be few. He will answer that it is for scholars he writes; and no doubt scholars will weigh his arguments. Whether he will make converts among them it is impossible to say. At present the literary criticism of the Pentateuch seems to be so firmly established that Old Testament scholars are mostly considering the best ways of teaching it.

The Rev. F. W. Worsley, M.A., B.D., pursuing his studies in the Gospels, has written a book on *The Apocalypse of Jesus* (Bennett; 7s. 6d. net). He was sent to this particular aspect of the gospel problem by the Church Congress of 1910. At that Congress, held in Cambridge, no meeting was so crowded as that at which the discussion was 'The Apocalyptic Element in the Teaching of Jesus.' 'Not only was the large hall filled to the doors, but also another hall, in which an overflow meeting was held, was similarly full.' Mr. Worsley deplores 'the wretched standard of scholarship with which the average Anglican clergyman is content at present'; but he welcomes this evidence of at least a desire to know more. That desire he meets in this book. He meets it with ample knowledge and with a very clear understanding of the way in which knowledge can be conveyed from one man to another. To 'the average Anglican clergyman' the whole book will be a revelation, so utterly different is its method from all the old methods of approaching the study of the Gospels. Yet with all his 'German' sympathies, Mr. Worsley is true to the Cross. This is just his merit: he sees that German scholars have the facts, he sees also that they often make a wrong use of the facts.

How did it come to pass that Peter and John and Thomas, who first knew Jesus as the Carpenter, at last recognized Him, and said, 'My Lord and my God'? To answer that question—there could scarcely be named a question that is more worthy of an intelligible answer—Professor David Smith writes his book on *The Historic Jesus* (Hodder & Stoughton; 2s. 6d. net). He shows first that He was historic; he shows then how we have ever thought of doubting it.

Dr. Garvie has been able to secure for *Galatians and Romans*, in the 'Westminster New Testament,' an expositor of so outstanding an ability as Dr. W. Douglas Mackenzie, the President of Hartford Theological Seminary (Melrose; 2s. net). It is in the old meaning of 'wit,' namely, wisdom, that 'brevity is the soul of wit,' and this is the brevity of the proverb. This is the absolutely indispensable in the way of commenting, and yet how clear it is. The Editor of these Epistles might be forgiven if he were to slip over some of the difficult places; but he slips over none of them.

Lives of Christ are too much confined to His ministry on earth. The previous and the later lives are ignored. Yet they are inseparable from a true account of the life on earth, and very profitable for doctrine and duty. The Rev. Arthur J. Tait, D.D., Principal of Ridley Hall, Cambridge, has written a book on *The Heavenly Session of our Lord* (Robert Scott; 6s. net). He has written it, not consciously as a part of His life, but as an introduction to the theology of it. The Session is a theological doctrine; the history of that doctrine he traces and recovers. And to this end he has quoted freely, from the earliest Scripture reference to the latest book by Swete or Robinson. Now Dr. Tait is a reliable scholar. He touches no doctrine without advancing the knowledge of it. On this particular doctrine this is the best available book.

Mr. Elliot Stock has published a new and enlarged edition of the Countess of Strafford's *Selection of Texts from the Tauchnitz Edition of the New Testament*, in a thin quarto at 3s. 6d. net. The idea, which was due originally to Baron Tauchnitz and Tischendorf, is to give the A.V. in one column and the readings of the Sinaitic (S), Vatican (B), and Alexandrian (A) codices in parallel columns. The A.V. passages selected are, of course, only those which show a variation in one or other of these codices.

Mr. William Benjamin Smith is one of the unbelievers in the historical existence of Jesus. He has written an elaborate book to dispose of it, which he has called *Ecce Deus* (Watts; 6s. net). The meaning of the title is obvious. Sir John Seeley called his book *Ecce Homo*; but there is no 'Homo'; there is only the mythological figure of a divine person due to the pious imagination of the early Christians. 'Behold the God' they invented out of nothing!

How do men like Kalthoff, Drews, and Smith get over the Gospel narratives? In various ways, but they all use the same methods. One way is to deny the evident meaning of some incidents. Thus: 'There is not a single distinctly human trait or act ascribed by Mark to the Jesus.' Perhaps the example that will instantly arise to the heart and lips of every one is the blessing of the little children (Mk 10<sup>13-16</sup>, Mt 19<sup>13-15</sup>, Lk 18<sup>15-17</sup>). Certainly this is by far the most tender human deed described in the Gospels, and has determined more than

ought or even all else the current conception of the gentle Jesus. However, only consider. *These "little ones" were believers!* "Whoever scandalizes one of these little ones that believe (on me)." Note, also, that the question is about the admission of these little children to the Kingdom; and it is declared that the Kingdom is (composed) of such—that is, of *them*, not of persons like them. Note, further, that the disciples rebuke those that bring the children to the Jesus, which is quite unintelligible if ordinary babies or children be in contemplation. What sense in scandalizing a little child? None whatever.'

But a method which works more rapidly is the symbolical. There is the account of the 'demoniac of Gerasa,' for example—'which so provoked the indignation, contempt, and merriment of the militant Huxley. Understood as history, myth, or legend, it is certainly utterly impossible, an offence to all reason; but as a symbol it is little less than sublime. Immediately as the Jesus issues from the ship upon the shore, behold! meets him (a) *Man* (notice the single word) coming out from the tombs with spirit unclean. Then follows the vivid description, which we need not repeat. The Man is possessed by a host of foul spirits whose name is Legion. All are expelled, sent into the swine, and with these hurled headlong into the sea; whereupon the demoniac seats himself at the feet of the Jesus, clothed and in his right mind. Is it possible not to recognize herein Humanity—heathen Humanity—possessed by its legion of foul, false gods, unsubduable to the laws and ordinances of Jehovah, which the Jesus-cult restores to its right mind and subjects to the mild dominion of truth and reason?'

We can conceive Huxley's 'indignation, contempt, and merriment' over this explanation of the miracle, if he had lived to read it.

#### Theology and the Church.

The title *Early Christian Visions of the Other-World* (Edinburgh: St. Giles' Printing Co.; 1s. net) is sure to suggest popular anecdotes of doubtful veracity. In truth, however, the little book is the full-blown flower of scholarship, and a most interesting and reliable account of the Apocalypse of Peter, the Apocryphal Acts, the Apocalypse of Paul, and all the rest of those early apocalypses which we ought to be familiar



with. The author is Canon J. A. MacCulloch, D.D.

*The Open Sore of Christendom* is the disunion of the Church. So believes the Rev. W. J. Sexton, M.A., L.Th., B.D. (Bennett; 2s. 6d. net), and he endeavours to make us believe it in three hundred and twenty-seven closely printed pages. Well, it is at any rate *one* open sore; and this is a sore indictment of it.

'Fight the good fight'—but with what weapons? The Rev. John A. Hutton finds *The Weapons of our Warfare* in the history of the first three Christian centuries (Hodder & Stoughton; 2s. 6d. net). With what weapons did the first Christians overcome the world? With Aloofness, Faith, Purity, and Suffering. So it is no hackneyed book, but of Mr. Hutton's own finding.

There is a well-recognized but not easily explained difference between the theology of America and that of Great Britain. In America popular theology is still creeping timidly in the critical study of the Bible, but the theory of Evolution was accepted at once and unreservedly. Here we are entered upon the reconstruction of the doctrine of the Bible which criticism has made imperative, while we still wonder if we ought to believe in Creation by single acts or by slow processes. Now it was in America, if we mistake not, that Professor James Y. Simpson first delivered the lectures which he has published under the title of *The Spiritual Interpretation of Nature* (Hodder & Stoughton; 6s. net). If so, we have an explanation of that confidence which they show in the abiding results of the Darwinian hypothesis. Dr. Simpson has no doubt whatever, as between Creation in the old sense and Evolution, that the more fruitful theory of the formation of the earth is the Evolutionary theory. Evolution is established. And he is here in this book simply (in a famous phrase) 'to assess the damages.'

Yet, there is much regard shown for the tender conscience of the unconvinced. Nowhere else on this subject will so happy a combination be found of firm conviction and Christian concern. Every topic he touches receives enlightenment, be it Heredity or Environment, Morality or Miracle. A strong book, it is altogether and very wisely on the side of progress.

The Rev. Francis J. Hall, D.D., Professor of Dogmatic Theology in the Western Theological Seminary, Chicago, is the author of an unusual number of theological books which have had unusual welcome in this country. His latest book is entitled *Creation and Man* (Longmans; 6s. net). That is to say, it contains the Doctrine of Creation, and also the Doctrine of Man. Written for the use of theological students, its chief merit lies in the fact that every statement made has its authority added, whether that authority be another book or a Scripture passage. It is astonishing, indeed, that with all this careful citation of authorities the book is still fresh in language and original in thought.

A new translation and separate publication of Augustine's *De Catechizandis Rudibus* is welcome. The translation has been done by Mr. E. Phillips Barker, M.A., Classical Lecturer in University College, Nottingham. The title is *A Treatise of Saint Aurelius Augustine, Bishop of Hippo, on the Catechizing of the Uninstructed* (Methuen; 1s. 6d. net).

Byzantine history is still in the stage favourable to monographs. In that belief Miss Alice Gardner has written a monograph on *The Lascarids of Nicæa* (Methuen; 7s. 6d. net). Now the very name of the Lascarids may be known only to those who have persevered through Gibbon, and the number of those who persevere through Gibbon is, we are assured, rapidly diminishing. But let those who read history at all fall in with this book and for the rest of their life the Lascarids of Nicæa will be as real to them as the Hapsburgs. For Miss Gardner has written, not only with that literary smoothness which lures the reader on, but with an enthusiasm of knowledge and of art which makes the whole period, with all its men and women, live and move in our sight. There are illustrations, both coloured and uncoloured, and they are good; but the book is such historical writing as can do without illustration.

To find a book or a periodical of the ancient and unmistakably evangelical kind is not very easy now. But *The Herald of Mercy Annual* is such a book. Begun by Duncan Matheson to advocate a message which he had found abundantly successful, the *Herald of Mercy* has

declared that message to this day (Morgan & Scott).

The firm of G. P. Putnam's Sons has undertaken the publication, and issued the first volume (9s. net), of a work of the greatest value to the student of the Reformation. It is a translation into English of *The Latin Works and the Correspondence of Huldreich Zwingli, together with Selections from his German Works*. The editor is Professor S. M. Jackson. The edition of the original made use of is that of Egli and Finsler, which is appearing in the *Corpus Reformatorum*. This is the fourth edition of Zwingli. It began to appear in 1903. Egli died in 1908, and was succeeded in the editorship by Köhler. Dr. Jackson projected an English edition many years ago, and made some progress with the translation; but he used the text of Schuler and Schulthess. What was then translated has now been revised with the use of the better text of the fourth edition, and it may be relied upon. The English edition is enriched beyond that of the Swiss editors' work by Dr. Jackson's introduction and notes. Finally, the book is handsomely printed and published at a remarkably low price. Only 750 copies have been printed from type, and the type has been destroyed. These 750 copies are sure to pass readily into the hands of Zwingli students, and then the book will rise in price.

Dr. George Clarke Peck states, and does his best to solve, the great problems of our day. He takes them to be (1) the Problem of Finding God; (2) the Problem of Doubt; (3) the Problem of Sin; (4) the Problem of Salvation; (5) the Problem of Poverty; (6) the Problem of Divorce; (7) the Problem of the Sabbath; (8) the Problem of Sickness; (9) the Problem of Conflicting Duties; (10) the Problem of Sorrow; (11) the Problem of the Future; (12) the Problem of Jesus. When he comes to the Problem of Jesus, he discovers that there is no problem, but the resolution of all the other problems. And he calls his book *The Method of the Master* (Revell; 3s. 6d. net).

The Rev. Marshall P. Talling, B.A., Ph.D., whose works on *Extempore Prayer* and on *Inter-Communion with God* have made his independence known, has now written a book on *The Science of Spiritual Life* (Revell; 5s. net),

in which he is as independent as ever and more constructive. His idea is that sin, while it is a bad thing and we are somehow to blame for it, is nevertheless part of God's plan for the earth. It is therefore a mistake to speak of men as under God's wrath. They are His children, though estranged for the moment, and He is their Father. In short, Mr. Talling's theology is simply the Parable of the Prodigal. The prodigal's departure is a pity, but it is as much in God's purpose as his return. The universe is not a hospital, it is 'the field of a creative process, the Home and operative sphere of the Creator.' In this way Dr. Talling encourages us to throw away our old theology of the three R's, and accept the new theology of progress by evolution.

An *Analysis of Hooker's Ecclesiastical Polity, Book V.*, with Introduction, Notes, and Examination Questions, has been made by the Rev. F. A. C. Youens, M.A. (Robert Scott; 3s. net). It is not the first book of its kind, nor is it likely to be the last; but it is the latest and most serviceable.

There is published at the Press of the University of the South, Sewanee, Tennessee, a series of manuals of theology, adapted for lay use, under the title of the Sewanee Theological Library. In that series there appears a *Manual of Early Ecclesiastical History*, written by Charles L. Wells, Ph.D., Lecturer in History, McGill University, Montreal (\$1.50). Addressed to laymen, it is nevertheless not a book for easy, indolent reading. For that it is too condensed and too well supplied with analytical outlines, tables of chronology, and bibliographies. The layman must be a student. Then he will find this a book to be mastered and fit to set him on the way towards the mastery of Church History.

#### Art and Literature.

Two volumes have been added by Messrs. George Bell & Sons to their famous Bohn's Libraries. The one is a translation into English of Varro's *Res Rusticae*. The translation has been done by Mr. Lloyd Storr-Best, M.A. It appears under the title of *Varro on Farming* (5s.). The other volume is a new and complete edition of Mrs. Margaret Gatty's *Parables from Nature* (3s. 6d.). This edition has notes on the natural



history, and is copyright. It contains the memoir by Mrs. Ewing, and the illustrations by Holman Hunt, Calderon, Burne Jones, Tenniel, and the rest. Both volumes are nicely printed and attractive, though Mr. Storr-Best's *Varro* is the easier to read, having so much less matter in it.

The same publishers have issued a new volume of essays by Abbot Gasquet. They are essays that either have never been in print in this country, or have dropped out of print and have been sought for with disappointment. First is placed *England under the Old Religion*, which gives the volume its title (6s. net). Of the rest the most famous is 'The Question of Anglican Ordinations,' a writing which will have to be reckoned with should the question of Anglican Orders ever again come into dispute. Both the essay on 'The Holy Eucharist in Pre-Reformation Times' and the essay on 'Scotland in Penal Days' are characteristic of their author's work. They are historical; but the history is, like that of the Old Testament, good for edifying.

'And the sea shall be no more.' So St. John, to whom it was 'the salt, unplumbed, estranging sea.' Mr. Frank Elias writes a commentary on the text. And the commentary is (as the best commentary must sometimes be) a direct contradiction of the surface meaning of it. The commentary takes the form of a book on the service which the sea has rendered to the interests of the Gospel. Down all the centuries Mr. Elias has traced the evidence of a sea that is friendly to the friends of Jesus. And he has illustrated his book with reproductions of famous pictures, fifteen in number. The title is *Heaven and the Sea* (James Clarke & Co.; 3s. 6d. net).

To 'The Readers' Library' Messrs. Duckworth have added (in one volume) two of Mr. Augustine Birrell's best and best known volumes of essays, *Men, Women, and Books* and *Res Judicatae* (2s. 6d. net). Together they make a handsome volume, for the type used is not too small; and it is as acceptable within as it is handsome without.

Messrs. Duckworth are the publishers of *The Museums and Ruins of Rome*, by Walther Amelung and Heinrich Holtzinger, and they have issued a popular edition of that familiar work in two volumes (5s. net). In the first volume Dr.

Amelung goes through the Museums with us; in the second Dr. Holtzinger conducts us over the Ruins. The book has been edited for English-speaking people by Mrs. S. Arthur Strong—our best authority on classical archæology—and the authors have specially revised it. In its new form it is very convenient to carry.

The volume on *Elements and Electrons* (2s. 6d. net) which Sir William Ramsay has contributed to Harper's 'Library of Living Thought' is of an intense because narrow interest. In the study of atoms much progress has been made recently, and it has been proved (or nearly proved) that the atom of electricity in particular, the electron, is separable from matter, and capable, under certain circumstances, of independent existence. To mark progress and prove the independence of the electron, Sir William Ramsay has written this book.

Mr. T. Eric Peet's *Rough Stone Monuments* (2s. 6d. net) is of wider but yet scarcely less absorbing interest. Mr. Peet tells us in brief all we need to know about Stonehenge, the Dolmens of Asia, and the other rough stone monuments of the world, and all there is to tell about their builders. This book is usefully illustrated.

Messrs. Herbert and Daniel have a series which they call 'Illustrated Literary Cyclopædias.' It is a new use for the word 'cyclopædia,' for the books are written and printed to be read in the ordinary way by chapter and paragraph. And very good reading they make. At least the only volume we have seen is good. Its author is Mr. Claud Field, and its subject is *Persian Literature* (3s. 6d. net). Now Mr. Field is a most accomplished scholar and writer; but this is his subject of subjects, and he has never done better work. Moreover, the illustrations are fine, the frontispiece being a successful reproduction in colour of a Persian miniature of the sixteenth century.

To all your books on the art of speaking in public add *How to Train the Speaking Voice*, by the Rev. Thomas Tait, M.A., B.D. (Hodder & Stoughton; 2s. 6d. net). For, in the first place, it may be read and known in an hour, and time will be left for practice. With such books we are often exhausted before the theory is understood, and so nothing is done. In the second place, every item of advice

is the outcome of experience. This is the way in which one effective public speaker has made himself effective.

A history of exploration from the earliest times to the finding of the South Pole has been written by Mr. M. B. Synge, and appears in one handsome quarto volume, with illustrations, many of them on plate paper and a few of them tastefully coloured, under the title of *A Book of Discovery* (Jack; 7s. 6d. net). Altogether it is a notable book, for the writing is careful and the illustrating is particularly well done.

From an examination of the new issue of twelve volumes of 'The People's Books' (Jack; 6d. net each), it becomes apparent that a method is steadily followed in the selection of their subjects. Two of these volumes have to do with the history of the Church—*The Church of England*, by Canon J. Howard B. Masterman; and *The Free Churches*, by the Rev. Edward Shillito, M.A. Two belong to physical science—*The Structure of the Earth*, by Professor T. G. Bonney; and *Weather Science*, by Mr. R. G. K. Lempfert, M.A. Two are concerned with trade—*Co-operation*, by Mr. Joseph Clayton; and *Navigation*, by Mr. William Hall, R.N., B.A. Two are literary—*A History of English Literature*, by A. Compton-Rickett, M.A., LL.D.; and *Tennyson*, by Mr. Aaron Watson. Four are contributions to education—*Hypnotism and Self-education*, by A. M. Hutchison, M.D.; *Marriage and Motherhood*, by Hugh S. Davidson, M.B.; *The Baby*, by a University Woman; and *The Training of the Child*, by Mr. Gustav Spiller. There is thus variety, but it is the variety of a well-ordered world. But what we like best about these 'People's Books' is the care that is taken to find not only an authority on the subject, but also an authority who can write well.

Books on Art and beautiful books are plentiful. Yet the volume which has been written by Dr. H. H. Powers, and published by Messrs. Macmillan under the title of *Mornings with Masters of Art* (8s. 6d. net), will hold its own with the best and most expensive of them. Its title is almost absurdly modest. In place of chatty chapters on art or artists of any time or place, we have a great and serious history of the development of Christian

Art from the time of Constantine to the death of Michelangelo. And at every step the history is illustrated with masterly selection and reproduction of the best pictures.

Messrs. Methuen's 'Stories from the Histories' is a cheap series of popular history books, so written that we may be encouraged to go on to greater books afterwards. The new volume is *Stories from Scottish History*, by E. M. Wilmot-Buxton (1s. 6d.).

*Twinkle Twinkle Stories*, by William Henry Harding (Morgan & Scott; 2s. 6d. net), are not to be told to the very youngest, as their title might suggest. They will be enjoyed most by the oldest. They are directed to that time of life when the imagination has reasserted itself and has been enriched by experience.

'And I, if I be lifted up, will draw all men unto me.' So He said. It is true this day. In a book entitled *The Promise of the Christ-Age in Recent Literature* (Putnam; 5s. net), Dr. William Eugene Mosher calls our attention to the 'general, practically international, interest in the Christ figure and the message of Christ, as indicated in the writings of certain novelists and dramatists of note.' What are the novels and dramas he discusses? They are Frenssen's *Hilligenlei*, Lagerlöf's *Anti-Christ*, Sudermann's *John*, Rostand's *The Samaritan Woman*, Widmann's *The Saint and the Animals*, Andreyev's *Judas Iscariot and the Others*, Kennedy's *The Servant in the House*, Fogazzaro's *The Saint*, Pontoppidan's *The Promised Land*, and Hauptmann's *The Fool in Christ*, *Emanuel Quint*. It is a book of illustration, and the more acceptable that it is fresh and not too easily appropriated.

Messrs. Williams & Norgate have rendered a service to the cause of social welfare by publishing Dr. Paul Leland Haworth's volume on *Reconstruction and Union* (2s. 6d. net). Dr. Haworth's parish is the United States; and just because he confines his attention to that which he knows, and packs his book with verified facts, every social worker the world over is his debtor. The book is both historical and political. And the politics and history are nicely spiced with anecdote. Thus: 'It is related that when a Democratic senator complained because the president did not "move more expeditiously in advancing the



principles of Democracy," Cleveland flashed back: "Ah, I suppose you mean that I should appoint two horse-thieves a day instead of one." Such a Mugwump policy was disappointing to men who had expected to see Cleveland put in practice "the good old Democratic doctrine" of Andrew

Jackson. A North Carolina senator expressed his dissatisfaction by telling the story of an old farmer who left a small estate to his two sons. Settlement of the estate was so protracted by the court that in disgust the elder son broke out: "Durned if I ain't almost sorry the old man died."

## Contributions and Comments.

### Acts xxviii. 14, 16.

A KNOWN difficulty in these verses is the apparent discrepancy. In v.<sup>14</sup> it is said that St. Paul and his companions reached Rome (εἰς τὴν Ῥώμην ἦλθαμεν), and in v.<sup>16</sup> the arrival in Rome is again stated (ὅτε δὲ εἰσῆλθομεν εἰς Ῥώμην). It seems to me, however, that this difficulty once more affirms the accuracy of St. Luke in many details of his narrative. St. Paul stood under the direct jurisdiction of the emperor, in whose name the *praefectus praetorio* had to guard him. The dominion of the *praefectus praetorio*, however, began only from the hundredth milestone on the great roads from Rome. Within this boundary the region of Rome itself stood under jurisdiction of the *praefectus urbi* (cf. Mommsen, *Röm. Staatsrecht*<sup>2</sup>, ii. 2, S. 930), and it seems only probable that this boundary was marked also by a change of the manner in which the prisoners were escorted till their arrival at the *praetorium*. The hundredth milestone must have stood some forty miles from Puteoli. So St. Luke means to say: After having departed from Puteoli we reached the dominion of the *praefectus urbi*, and after having passed that boundary we met with the brethren from Rome at *Appii Forum* and at *Tres Tabernae*. At last we reached the town of Rome itself, where the *praefectus praetorio* permitted St. Paul to dwell in a house outside the *praetorium*, guarded only by a praetorian soldier.

DR. D. PLOOIJ.

Tiel, Holland.

### Nippur.

THE Babylonian Section of the Museum of the University of Pennsylvania has published three volumes of texts derived mainly from the excavations at Nippur. Vol. i. (No. 1), by David W.

Myhrman, dated 1911, deals with Hymns and Prayers, eighteen tablets in all. The first eleven were dug up between 1888 and 1900, and belong some to the third and others to the second millennium B.C. For the most part they are written in Sumerian. The last seven belong to quite a different category, being taken from the so-called Khazaba Collection, presented or purchased in 1888 and 1889. They are from the time of Šamašsumukin, brother and contemporary of Aššurbanipal, some being prayers of the monarch himself. All are written in Semitic Babylonian. The tablets have been very carefully copied, a work of no small difficulty, and photographic productions of each are appended. Plate XLII. has been inverted, and Obverse and Reverse have been confused in consequence. A full translation and discussion of the texts is reserved for another place.

The other two volumes, dated 1912, form Nos. 1 and 2 of vol. ii., and are by Albert T. Clay, who has already produced several volumes in connexion with the Babylonian Expedition Series of the University of Pennsylvania. The documents here published relate to two distinct periods—No. 1 being dated in the reign of Darius II., and No. 2 in the reigns of Cassite Kings. The former is thus attached to vols. ix. and x. *B.E.*, and the latter to vols. xiv. and xv. of the same series. The tablets from the time of Darius II. are a continuation of the Business Documents of Murashu Sons of Nippur, and include about fifty copied in Constantinople. There are 115 plates of autograph texts, and 8 plates of Aramaic endorsements, which, with four exceptions, have already been published in *Old Testament and Semitic Studies* (in memory of W. R. Harper), vol. i. pp. 285-322, where comments are to be found in addition. In view of the interest presently attaching to the Elephantine Papyri, these endorsements will be found useful for

comparison. Complete indexes are given, but translations are in this case also postponed.

No. 2, with 72 plates of autograph texts, carries us back almost a millennium. In its name lists this new study forms a valuable supplement to vols. xiv. and xv. *B.E.*, which in the light of this must be emended at many points. Nos. 23, 37, 38, 39, 40, and 78 have been already published in vol. xiv., and No. 76 in vol. xv. It is inevitable that in such an extended catalogue as is here given some mistakes in numbers should occur, but as a rule these can be corrected by reference to other parts. Special mention must be made of the introduction, with the important seal impression described and reproduced (see pp. 65-68). 'This is the most perfect representation of the ancient plow, as well as one of the earliest, discovered.'

While in the main uniform with the Babylonian Expedition Series, these volumes have a different cover, and being much less in bulk are more convenient to handle.

WILLIAM CRUICKSHANK.

*Kinneff.*

## John ii. 4.

IN connexion with Professor Burkitt's note on this passage, perhaps your readers would be interested in an interpretation of the whole passage, worked out for a sermon I preached three years ago. I think I found my starting-point in Bengel's well-known suggestion that the Virgin Mother's 'They have no wine' was a hint to her Son that *they* and their party should leave. (See Trench on this miracle.) The mother of Jesus saith unto Him, 'They have no wine. Let us quietly withdraw and so spare them embarrassment.'

Jesus answered, 'I see what you mean, but *I do not agree with you* (τὸ ἐμοὶ καὶ σοὶ); my time for leaving has not yet come' (οὐπω ἔκει ἡ ὥρα μου). His mother, then, sure that He meant to do something—though she knew not what—turned to the servants and said to them, 'Whatsoever he saith unto you, do it.'

In this interpretation, the difficulty about 'mine hour' disappears, as also any question of our Lord's 'rebuking' His mother, or of His disregard of His hosts in their trouble.

JOHN MOCKRIDGE.

*Trinity Parish, New York.*

## The Mustard Seed.

IN the June number of THE EXPOSITORY TIMES there is a contribution on the Parable of the Mustard Seed. Two or three Sundays ago a young aborigine preacher took this parable as the subject of his morning sermon. He made two points which were new to me, and may be new to some of your readers. He referred to the common practice of hoeing and weeding the Indian corn, without which it would never come to perfection. 'But who ever thinks of hoeing or weeding the mustard seed? When it takes root it has power in itself to grow in spite of all obstacles.' So, said the young tribesman, there is no need for fussy interference or anxiety as to the growth of the Kingdom of God in the hearts of the people after it has once taken root there. It has power within itself to grow.

The second point was, that after the mustard seed had once got really into a field, it was practically impossible to get it entirely out again. No matter how the crops might be varied, when the season came round again the mustard plant would certainly make itself evident in some part or other. No amount of ploughing or rooting up will entirely eradicate the mustard. So, said the preacher, the persecutions we suffer and the troubles we endure cannot destroy the Kingdom of God within us.

Since hearing this sermon by the young aboriginal, I have several times gone to my flower garden rooting up mustard plants which somehow or other persist in growing in a plot of land which has been a flower garden for several years.

The young man had found out in this simple agricultural parable of Jesus that the growth of the Kingdom is both natural and persistent.

S. POLLARD.

*Chaotung, Yunnan, West China.*

## Acts xiv. 1.

THE R.V. did not change the translation 'together' for κατὰ τὸ αὐτό. Others prefer 'at the same time,' comparing 12<sup>1</sup> 19<sup>23</sup>. But the best translation is 'in (or, after) the same manner'; compare κατὰ τὰ αὐτὰ (Lk 6<sup>23, 26</sup> 17<sup>30</sup>). As they had done in Antiochia, thus they did in Iconium. Despite their bad experience they went at once into the synagogue of the Jews. This was their principle,



which they followed at Iconium as well as at Antioch. Weymouth, in his *N.T. in Modern Speech*, gives 'in the same way' as alternative rendering on the margin. Hawkins might have quoted *κατὰ τὰ αὐτὰ (τὸ αὐτὸ)* among the words and phrases characteristic of St Luke's Gospel.

EB. NESTLE.

Maulbronn.

## Chronology of the Old Testament.

IN the article on this subject in the *D.B.* (i. 397) there is a strange *lacuna*; it does not even mention the reckoning of the synagogue, which places the Creation at 3761 (or 60) and reckons from the Creation to the Exodus 2448 years (E. L. Curtis, 2666). This is already the reckoning of the Massorites. In Ginsburg's new edition of the Pentateuch, we read after Genesis :

'The years of the book 2309, from the creation of the world to the death of Joseph the just.'

And after Exodus :

'The years of the book 140, from the death of Joseph to the *second* year of the Exodus of

the children of Israel from Egypt, till the tent was erected.'

The difference between 2666 and 2448 is due partially to the sojourn in Egypt, which is reckoned at 430, or at 215 years ( $2666 - 215 = 2451$ ), partially to Gn 11<sup>10</sup> (two years reckoned or not). On the rest, of one year, I have no certainty.<sup>1</sup>

P.S.—There has just appeared a new edition of the *Chronicon* of Eusebius, translated from the Armenian by J. Karst (Berlin edition of the Greek Fathers). Eusebius gives for the Jews—

Adam to Flood . . . .	1656
Flood to birth of Abraham . . . .	292
Abraham to Exodus . . . .	505
Altogether . . . .	2453

This reckoning, too, ought to have been mentioned.

EB. NESTLE.

Maulbronn.

<sup>1</sup> The same complaint that the official reckoning of the synagogue and the Massorites is not even mentioned must be raised against the articles on 'Chronology' in the *Encyclopædia Biblica* and the *Real-Encyclopædie* of Herzog-Hauck (Professor Marti and Professor Kittel).

## Entre Nous.

### Calendars and Anthologies.

The 'Christian' series of Calendars is as artistic and as evangelical as ever (Morgan & Scott).

The *Believer's*, the *Daily Manna*, and the *Ebenezer* Calendars are published by Messrs. Pickering & Inglis of Glasgow, at 1s., 6d., and 4d. each.

*Thoughts from Charlotte Brontë*, gathered from her novels by Grace Milne Rae, will be found enclosed in a dainty leather binding (Nimmo; 1s. 6d.).

Two pretty little gift-books of a series entitled 'Light in the East' are issued by Messrs. Hodder & Stoughton (1s. net each). One is *Selections from Indian Writers*, the other *Selections from Persian Writers*. Both are edited by May Byron.

### Biography.

Messrs. George Bell & Sons have sent out a revised second edition of *The Letters of Thomas Gray* (3 vols., 3s. 6d. each). There is always 'the best edition' of every literary work; the difficulty is to distinguish it from the rest. This is the best edition of Gray's Letters. No other comes within sight of it for completeness or accuracy. The editor, Mr. Duncan C. Tovey, has associated his name with that of Gray for all time coming.

The new issues of that new and charming series, 'Bell's English History Source Books,' are *Walpole and Chatham*, by Katharine A. Esdaile; and *The Age of Elizabeth*, by Arundell Esdaile, B.A. (Bell & Sons; 1s. net each).

It has been said that three things are necessary to the making of a good biography—a great subject

plenty of materials, and a capable biographer. But *William George Ward and the Catholic Revival* is a good biography, one of the most delightful and most instructive of our time, and it has none of these necessary things. Mr. Wilfrid Ward is a commonplace biographer, as his 'Newman' has shown; the materials were in a way plentiful but of exceeding intractability; and the subject of the biography was, in the biographer's own filial judgment, very far from being great. Yet the book is in a sense a great book, and it is sure to live. It has been transferred from Messrs. Macmillan to Messrs. Longmans, who have reissued it with a new Preface (6s. 6d. net).

#### New Devotional Literature.

*The Imitation of Christ* of Thomas à Kempis has often been accused of unreality. With that accusation perhaps in his mind, Professor J. Sherman Wallace, M.A., B.D., of the McMinnville College, Oregon, has published a book on *The Real Imitation of Christ* (Revell; 2s. 6d. net). It is not merely that Thomas is too deficient in the active virtues to be a true imitator of Him 'who went about doing good'; more than that, Professor Wallace urges that no direct imitation of Christ is either possible or profitable, the circumstances of His earthly life being so different from ours. We need the *mind* of Christ. And so he occupies himself with an exposition of that which Christ taught and was universally. He writes of Christ's 'Point of View,' His 'Method,' His 'Purpose,' His 'Obedience to the Law of Love,' and the like.

Four small volumes, under the title of *Emmanuel*, giving the text of the Gospels with devotional comments, have been written by the Rev. Henry Arnott, F.R.C.S., Rector of Beckenham (Wells Gardner; 1s. each).

The Rev. S. D. Gordon's 'Quiet Talks' are excellent devotional reading, and many an alert preacher has discovered their use for pulpit illustration. One mark of much acceptance which they all show is sanity. And therefore it will be with utmost hope and expectation that the new volume will be read. For its title is *Quiet Talks about our Lord's Return* (Revell; 2s. 6d. net).

Is there any subject of religious thinking more

hopelessly barren at this present time? We have for once lost what our fathers had and gained nothing in return. The most recent discussion, which classes all the Scriptures on the subject with some indefinite and unreliable thing called 'Apocalyptic' only emphasizes the sense of loss. Mr. Gordon once learned from Mr. Moody to believe in the Lord's return until it became 'a real warm thing' to him. Then he got into confusion about it, and it dropped out of his life. After that he began for himself a study of all the Scripture teaching on the subject, gained a satisfactory point of view, received the hope as sure and steadfast, and wrote this book.

The Rev. James Burns, M.A., of Stoke Newington Presbyterian Church, London, has poured the contents of his commonplace book into a volume of *Illustrations from Art for Pulpit and Platform* (James Clarke & Co.; 3s. 6d. net). But if the contents are all here, even the contents of his *art* book, then it must have been an exceptionally well-chosen volume. For there is scarcely anything that is really 'commonplace.' There is very much that is fresh. And the whole is made accessible by means of clever headings and careful arrangement.

Fifty Readings or thereby 'for the Quiet Hour,' published under the title of *The Unfettered Word* (James Clarke & Co.; 3s. 6d. net), are the latest offering on Christ's altar laid by that devout worshipper the Rev. J. D. Jones. They are such readings as come from daily service strengthened by daily communion. 'The word giveth light'—to him who approaches it with clean hands and a pure heart. We must not even desire to appropriate these studies for pulpit use until we have appropriated them for sanctification. Then they are the Master's in us and may be made serviceable.

Dr. J. H. Jowett's little book of little prayers, one for every day of the year, now appears in large type and fine binding. Its title is *Yet Another Day* (Meyer; 1s. 6d. net).

Two square purple little books have been published by Mr. Robert Scott as a help to the better life. One is *Prayer and Communion*, written by the Right Rev. G. H. S. Walpole, D.D.,



Bishop of Edinburgh; the other *The Problems and Practice of Prayer*, written by the Rev. S. C. Lowry, M.A. (1s. 6d. net each).

The old idea that there is a double meaning in the text of Scripture is now dismissed with much ignominy. But when the Rev. G. H. Knight, in his new book of devotion, tells us: 'I see in the King of Babylon's kindness to his prisoner, Jehoiachin, a faint but real illustration of my God's generosity to me,' we feel that *that* secondary meaning is both legitimate and very comforting. The title of the new book is *Abiding Help for Changing Days* (Hodder & Stoughton; 3s. 6d.).

What are the days? They are: A Day of Prosperity, a Day of Retrospect, a Day of Heart-Depression, a Day of Small Things, and more.

Books on the apologetics of prayer are rarely serviceable. The best apologetic is the practice of it. And the best book is that which teaches us to pray. Such a book has been written by the Rev. E. E. Byrum. It is not at all a philosophical book; it is not in the least argumentative. It is simply an encouragement to us to pray. Is there any question?—*solvitur ambulando*. The title of the book is *The Secret of Prayer* (Revell; 2s. 6d. net).

The 'Little Books of Purpose' which Messrs. Oliphant, Anderson & Ferrier have issued (6d. net) will remain among the most highly valued of the devotional student's possessions. They combine thorough scholarship with literary taste, and they are altogether after the mind of Christ. The Rev. J. Harry Miller writes on *The Rapture of the Forward View*; the Rev. George H. Morrison calls his book happily *The Gentle Art of Making Happy*; Dr. Kelman speaks of Art, Commerce, and Industry as *The Courts of the Temple*; and Mr. T. Ratcliffe Barnett is as acceptable as any on *The Blessed Ministry of Childhood*.

Messrs. Oliphant, Anderson & Ferrier have published the second volume of *The Road*, by Dr. John Kelman (3s. 6d. net). This volume completes Dr. Kelman's study of the *Pilgrim's Progress* in both parts, as it has appeared in THE EXPOSITORY TIMES. No study of that work, so far as we are able to judge, has ever been made surpassing this in wealth of literary illustration and

insight into spiritual experience. We think it may be said that Dr. Kelman's exposition is worthy of the *Pilgrim's Progress*, and no higher thing could be said of it. Does it not add to our appreciation of Bunyan himself? Is it not a wonderful testimony to his genius that he could attract a man so artistic and so modern and compel him to give to this story the study of a lifetime?

The volumes are highly pleasing. Printing, binding, illustrating—everything is of the best, and all is in harmony.

There would be more mystics than there are if mystics were more serviceable. Dr. Joseph Fort Newton believes that there is nothing to hinder a man from both seeing and serving. He has accordingly published a volume of 'Studies in the Life of Vision and Service' and called it *The Eternal Christ* (Revell; 3s. 6d. net). 'Where there is no vision,' says Solomon, 'the people perish.' Dr. Newton says that without a vision every individual perishes. But again, the vision must be translated into action. Every man and every woman must say with St. Paul, 'Whereupon I was not disobedient unto the heavenly vision.' But why 'The Eternal Christ'? Because it is now always of Christ and of Christ only that we have our vision—'Lo, I am with you alway.' And it is always Christ and Christ only that we serve—'Paul, servant of the Lord Jesus Christ.'

#### New Poetry.

There is no poet at present out of Ireland, says Katharine Tynan. Has she read any of the poems of Edmond Holmes? Has she read *The Creed of my Heart* (Constable; 3s. 6d. net)? In order to prove that Edmond Holmes is a poet we shall take the liberty of quoting a long poem in its whole length.

#### LUX MUNDI.

There is the one and only thing  
For which we live and toil and die,—  
That two bright flames should upward spring,  
And mingle as they soar on high.

This is the first, the last, the whole,  
The source of life, the way, the end,—  
That soul should wed itself to soul,  
And, flame through flame, to Heaven ascend.



Oh! when thy throbbing heart is pressed  
Close against mine, my love! my own!  
Life's mystic meaning stands confessed,  
Life's inmost heart is named and known.

And in love's rapture I forecast  
How swiftly, without pain or strife,  
The weary world will break at last  
The fetters of its outward life,—

And be the source from which it came,  
The goal to which it wings its flight,  
Be what it is—a quivering flame,  
A pulsing wave of love and light.

Does not the Lord of Night and Day,  
Who makes the Universe his throne.  
Forever send himself away  
Far into exile, lost and lone;

That from his sorrow love may spring,—  
Love rushing into love's embrace—  
And lift Creation on its wing,  
And light with life the voids of Space;

That in and through the twofold love  
That draws the wanderer to his rest,  
The whole wide world may live and move  
And all its pain and toil be blest;—

That in and through the vast desire  
Of God for God's self-exiled soul,  
The stars may light their quenchless fire,  
And Time sweep onward to its goal.

Oh then, when heart and heart are one,  
When I am thine, when I am thou,  
For thee and me the days are done  
That crown with thorns God's bleeding brow.

The dream of Nature is fulfilled;  
The soul of Nature is set free;  
The circle that God's love hath willed  
Ends in its own eternity.

Nay more,—our love means more than this;  
For when our mutual passion burns,  
God feels the rapture of our bliss  
And, exiled, to his home returns.

God needs our love. The weakest heart  
Roused by his trumpet-call, may make  
His cause its own, and play his part  
And be a hero for his sake.

My best! My own! My heart's one bride!  
When thy dear bosom beats on mine,  
I feel the pulse of life's great tide,  
The passion-pulse of life divine.

I learn that love is all in all,  
That all things else are dreams and shades,—  
Snowflakes that vanish ere they fall,  
Flowers that are gone ere summer fades.

There is no room for aught but love,—  
None in the years that come and go,  
None in the heights of Heaven above,  
None in the depths of Hell below.

Nature is ransomed by our bliss:  
God in our hearts fulfils his plan;  
For this, our love's impassioned kiss,  
Was purposed when the years began.

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Inquiries have been made, ever since we published certain notes on one wonderful poem of George Meredith's, whether any considerable collection of Meredith's poems could be found. Hitherto the answer has been only half satisfactory. But now we can point to a complete edition of *The Poetical Works of George Meredith* in one handsome volume of over six hundred pages and in excellent type, enriched, moreover, with some necessary notes by G. M. Trevelyan (Constable; 7s. 6d. net).

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Mr. John Presland is the author of a dramatic poem on *Marcus Aurelius*, which is a poem, and must not be tossed aside as mere versification. The theme is a great one, the situations are well imagined, the conversation is natural and poetical. There is as the end approaches a truly moving and even magnificent scene. *Marcus Aurelius* is seen at the highest height that pagan virtue reached (Chatto & Windus; 5s.).

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Into the volume entitled *Poems New and Old* (Murray; 5s. net), Mr. Henry Newbolt has gathered the whole of his published work in verse from 1897 to 1912. It thus includes the contents of the four previously published volumes, *Admirals All* (1897), *The Island Race* (1898), *The Sailing of the Long-Ships* (1902), *Songs of Memory and Hope* (1909),



together with several poems added to the later editions of the first two of these, and ten that are wholly new.

Let the poem we quote for example be one of the ten that are new.

#### MORS JANUA.

Pilgrim, no shrine is here, no prison, no inn:

Thy fear and thy belief alike are fond:

Death is a gate, and holds no room within:

Pass—to the road beyond.

#### Children's Books.

Messrs. Blackie & Son hold their own with the most enterprising of publishers for children—and there *is* some enterprise in that direction these days. They never issued finer volumes than the three which this year they have sent out first. Two of them belong to the 'Pioneers of Empire' series, and they are both written by Sir Harry Johnston. *Pioneers in Australasia* is the one, *Pioneers in India* the other (6s. each). Their advance is seen most of all in this, that they convey solid educating information in the form of delightful reading. The result will be that, instead of calling for more sensation, boys will want to proceed to fuller knowledge and to the reading of some of the original books which Sir Harry Johnston has mentioned in his biographies.

But more handsome still and altogether wonderful is *The Big Book of Fables* (7s. 6d. net). This is a gift indeed. How long is it since you ceased to enjoy a book of that kind? we asked a University graduate. 'I will never cease,' was his reply. For this is the imagination in its purest and best, the touch of nature that makes all ages and all sexes alike. The volume is edited by Walter Jerrold, and illustrated by Charles Robinson.

#### The Great Text Commentary.

The best illustrations this month have been found by the Rev. W. A. Mowatt, Balmaghie, Castle-Douglas; the Rev. Dr. Mackintosh, English

Chaplain, Gotha, Germany; and the Rev. W. C. Jackson, Higher Campsall, Manchester.

Illustrations of the Great Text for February must be received by the 1st of January. The text is Dt 18<sup>15</sup>.

The Great Text for March is 1 Co 10<sup>13</sup>—'There hath no temptation taken you but such as man can bear.' A copy of Coats's *Types of English Piety*, or any two volumes of the 'Short Course' series, will be given for the best illustration sent.

The Great Text for April is Job 21<sup>5</sup>—

'Mark me, and be astonished,

And lay your hand upon your mouth.'

Along with Ac 10<sup>34, 35</sup>—'And Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons.' A copy of Clifford's *The Gospel of Gladness*, or any other volume of the 'Scholar as Preacher' series, or any two volumes of the 'Short Course' series, will be given for the best illustration sent.

The Great Text for May is Ac 3<sup>19</sup>—'Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord.' A copy of any volume of the 'Great Texts,' or of the 'Scholar as Preacher' series, will be given for the best illustration sent.

The Great Text for June is 1 Co 6<sup>19, 20</sup>—'Ye are not your own; for ye were bought with a price.' A copy of Thorburn's *Jesus the Christ*, or Clifford's *The Gospel of Gladness*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

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